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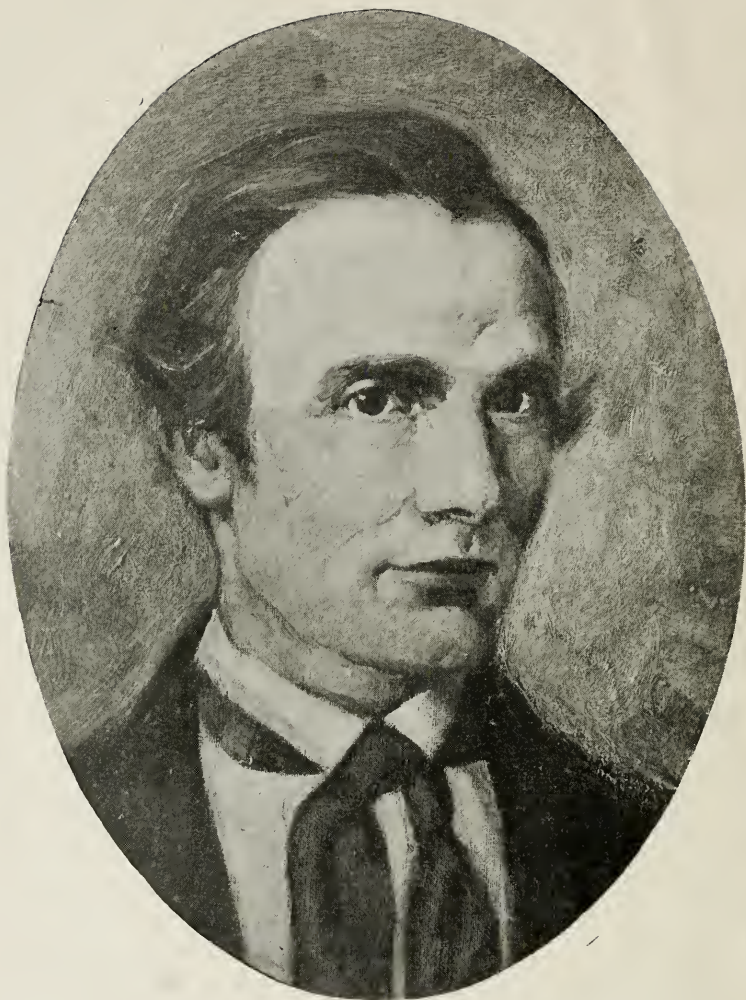
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On the Visit of the Angel.

May 15, 1829.

"I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as it was delivered by the power of the Holy Spirit! Man may deceive his fellow-man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave, but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior from the bosom of eternity strikes it all into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is, to me, past description, and I shall always look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease."—OLIVER COWDERY in the *Messenger and Advocate*, 1834.



From the painting by J. Willard Clawson.

OLIVER COWDERY.

Born October 3, 1806; died March 3, 1850.

IMPROVEMENT ERA.

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No. 5

Oliver Cowdery.

BY JUNIUS F. WELLS.

Upwards of a year ago, I was informed by Miss Clarissa A. Bingham, of South Royalton, Vermont, whose mother was a Cowdery, that a genealogical history of the Cowdery family, descendants of William Cowdery, of Lynn, Massachusetts, 1630, was being prepared by Mrs. Mary Bryant Alverson Mehling, and I was brought into correspondence with the latter, and afterwards with Mr. A. E. Cowdrey, the publisher, and the Frank Allaben Genealogical Company, from whose press the work is now about to be issued.

I found that they had an account of the life of Oliver Cowdery—mostly newspaper clippings—which contained many inaccuracies, and utterly failed to do his memory justice.

After considerable correspondence and personal interviews with Mr. Cowdrey and Mr. Allaben, I was authorized to prepare a biographical sketch for the book, to be used in place of the matter they had in hand. The following article is the result, after undergoing considerable amendment to meet the views of the publisher, and to harmonize it with other matter contained in the history. It establishes upon unquestioned authorities the main facts of Oliver Cowdery's connection with Joseph Smith the Prophet, in the translation of the Book of Mormon, in the organ-

ization and establishment of the Church, and the circumstances of his leaving the Church and of his return to it. And it puts upon record, concisely and truthfully, so far as it goes, the principal events of his life, by which his name and fame are secured to all futurity, without disparagement. I have felt a great desire to have this done, and am grateful for the opportunity now presented.

The portrait used here is from a fine oil painting made by J. Willard Clawson, the artist, and is now hung in the Joseph Smith Memorial Cottage, Vermont. It is from the steel engraving which I had made, in 1884, of the Three Witnesses of the Book of Mormon, published in *The Contributor* of that year. It took, at that time, a year, and considerable diplomacy and expense, to secure this portrait from the original daguerreotype; and I believe but for it the likeness of this remarkable man would now be lost to the world.

Oliver Cowdery deserves to be remembered and honored by the Latter-day Saints. There is no doubt he faltered and fell—depriving himself, whether he realized it at the time or not, of the authority, gifts and power which the Lord had conferred upon him. He, however, did not join the enemies of the people, nor affiliate with the apostate branches, that sought to establish themselves as the Church; and he never denied “The Testimony of Three Witnesses.” For this he had the promise of the Lord: “The gates of hell shall not prevail against you; for my grace is sufficient for you, and you shall be lifted up at the last day.” Who can doubt it? He was the first person baptized in this dispensation, and he died in the faith.

In presenting a brief history of the life of Oliver Cowdery, and his prominent part in the founding and development of the “Mormon” Church, it seems best to state at once that the doctrine of polygamy, which characterized the “Mormons” after they went to Utah, was not promulgated until years after he had left them, nor openly practiced until after his death. He removed from Wells, Vermont, at a very early age. He obtained a fair education for the times, and migrated to Western New York, where

the schools were of the most primitive order, and engaged in the profession of school teaching. He was so employed in Palmyra, in the winter of 1828-29, and while thus engaged followed the common practice of "boarding around," which led him into the home of Joseph Smith, Sr. Here he first heard of the reputed finding of the gold plates by Joseph Smith, Jr., which the latter claimed had been shown him by an angel, a topic at that time on everybody's tongue, for miles around. Oliver Cowdery* became interested, and announced his intention of visiting young Joseph Smith and investigating the matter for himself. This was the turning point in his career.

It is certainly historical that Oliver Cowdery wrote the manuscript of the Book of Mormon at the dictation of Joseph Smith, and made the printer's copy of the first edition. How his association with Joseph Smith began and continued during the period of the translation, is told by himself in one of a series of letters published in the *Messenger and Advocate*, at Kirtland, Ohio, in 1834, from which we quote in part as follows:

Near the time of the setting of the sun, Sabbath evening, April 5,

*OLIVER COWDERY,⁷ (William, Jr.,⁶ William,⁵ Nathaniel,⁴ Samuel,³ Nathaniel,² William¹), b. Oct. 3, 1806, at Wells, Rutland Co., Vt.; m. Dec. 18, 1832, in Jackson Co., Mo., to Elizabeth Ann Whitmer, b. Jan. 22, 1815, at Fayette, Seneca Co., N. Y.; dau. of Peter and Mary Whitmer. Residence (1887) South West City, Mo. He d. Mch. 3, 1850; was a teacher by profession; also practiced law.

Children of Oliver and Elizabeth:

- i Marie Louise, b. Aug. 11, 1835, at Kirtland, Ohio; m. Sept. 7, 1856, at Richmond, Mo., to Dr. Chas. Johnson, b. June 24, 1826. Residence (1887) South West City, Mo. We are indebted to Mrs. Johnson for the dates in this record of Oliver's family.
- ii Elizabeth Ann, d. May 9, 1837, at Kirtland, Ohio, aged 5 mos., 25 days.
- iii Josephine Rebecca, d. Oct. 21, 1844, at Tiffin, Ohio, aged 6 years, 7 mos.
- iv Oliver Peter, d. Aug. 13, 1840, at Tiffin, aged 5 days.
- v Adline Fuller, d. Oct. 13, 1844, at Tiffin, Ohio, aged 15 days.
- vi Julia Olive, d. July 3, 1846, at Tiffin, Ohio, aged 1 mo., 6 days.

1829, my natural eyes, for the first time, beheld this brother. He then resided in Harmony, Susquehanna county, Pennsylvania. On Monday, the sixth, I assisted him in arranging some business of a temporal nature, and on Tuesday, the seventh, commenced to write the Book of Mormon. . . . These were days never to be forgotten: to sit under the sound of a voice, dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued uninterrupted, to write from his mouth as he translated with the Urim and Thummim, or, as the Nephites would have said, "Interpreters," the history or record called the Book of Mormon.

During the progress of this translation, that is from the beginning of April until some time in June, it was discovered, in the work itself, that there were to be three witnesses to whom the gold plates should be shown, and who were to testify concerning their origin and translation by inspiration, or, as it was expressed, "by the gift and power of God." Joseph Smith stated that he had been forbidden to show the plates to anyone except as thus provided. Greatly desiring to be one of these witnesses, Oliver Cowdery, together with David Whitmer and Martin Harris, who had also become associated with Joseph Smith, retired to the woods near by the home of Whitmer, in the town of Manchester, New York, for the purpose of uniting their prayers in supplication that they might be so favored. The following is told in the language of David Whitmer:

We suddenly beheld a dazzlingly bright light, which seemed to envelope the woods for a considerable distance around. Simultaneously with the light came a strange, entrancing influence, which permeated us so powerfully, that we felt chained to the spot, while we experienced a sensation of joy absolutely indescribable. At the same time there appeared in front of us a personage clothed in white, and near us a table containing a number of gold plates, some brass plates, the Urim and Thummim, the sword of Laban and other articles. We were requested to examine these things, and told that we must be witnesses of them to the world.

Soon after this they gave to the world the following proclamation, which was added to the last page of the Book of Mormon, and was published in the first edition. It has appeared on the first page after the title page of all subsequent editions of the book, which has been published in more than fifteen languages,

with hundreds of thousands of copies distributed throughout the world:

The Testimony of Three Witnesses: Be it known unto all nations, kindreds, tongues and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless the Voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the Judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

Oliver Cowdery
David Whitmer
Martin Harris

There were two copies of the manuscript of the Book of Mormon, both written by Oliver Cowdery, one as dictated to him by Joseph Smith, and the other a copy made for the printer's use. After the book was published, the latter copy, showing the printer's marking, remained in the possession of Oliver Cowdery until shortly before his death, when he gave it into the custody of David Whitmer.

Lehi searcheth the records

And it came to pass that we took the plates of brass & the servant of Laban & departed into the wilderness and pursued unto the tent of our father & it came to pass that after we came down into the wilderness unto our father behold he was filled with joy and also my mother sarrah was exceeding glad for she truly had mourned because of us for she had supposed that we had perished in the wilderness and she also had complained against my father & to him she said that he was a visionary man saying behold thou hast led us forth from the land of our inheritance & my sons are no more and we perish in the wilderness and after this manner of language had my mother complained against my father and it had come to pass that my father spake unto her saying I know that I am a visionary man for if I had not seen the things of God in a vision I should not have known the goodness of the Lord but I have obtained a promise from the Lord that he will deliver my sons out of the hands of Laban and bring them down again unto us in the wilderness and after this manner of language did my father Lehi comfort my mother sarrah concerning our while we journeyed in the wilderness (to the land of Jerusalem to obtain the record of the Jews when we had returned to the tent of my father - behold their joy was full and my mother was comforted and she spake saying now I know of a surety that the Lord hath commanded my husband to flee into the wilderness - yea and also know of a surety that the Lord hath indeed delivered my sons and delivered them out of the hands of Laban and gave them power whereby they could accomplish the thing which the Lord hath commanded them and after this manner of language did she speak and it came to pass that they did rejoice exceedingly and did offer sacrifices unto the Lord and then gave their

The original copy remained in charge of Joseph Smith, who deposited it, together with other valuable papers, coins and relics, in the corner-stone of the Nauvoo House, October 2, 1841. This building was designed for a house of entertainment, where strangers might be received. It was never completed, except the first story, but part of it was roofed over, and it was occupied for many years. About 1883 it was torn down, and the contents of the corner-stone disclosed. It was found that the papers were badly damaged by exposure to the water and air, but portions of the original manuscript were intact and quite legible. About twenty pages were secured by Mrs. Sarah M. Kimball, who had been present at the laying of the corner-stone. These were taken to Salt Lake City, and given to Joseph F. Smith, the president of the "Mormon" Church, who kindly permitted a photograph to be made from one of the pages (manuscript page 8) to be used expressly in this work. Our engraving is of this page, showing the page heading reading as follows:

LEHI SEARCHETH THE RECORDS.

And it came to pass that we took the plates of brass and the servant of Laban, and departed into the wilderness, and journeyed unto the tent of our father. And it came to pass that after we had come down into the wilderness unto our father, behold he was filled with joy, and also my mother Sariah, was exceeding glad, for she truly had mourned because of us: for she had supposed that we had perished in the wilderness; and she also had complained against my father, telling him that he was a visionary man; saying, Behold thou hast led us forth from the land of our inheritance, and my sons are no more, and we perish in the wilderness. And after this manner of language had my mother complained against my father. And it had come to pass that my father spake unto her, saying, I know that I am a visionary man; for if I had not seen the things of God in a vision, I should not have known the goodness of God, but had tarried at Jerusalem, and had perished with my brethren. But behold, I have obtained a land of promise, in the which things I do rejoice; yea, and I know that the Lord will deliver my sons out of the hands of Laban, and bring them down again unto us in the wilderness. And after this manner of language did my father Lehi comfort my mother Sariah, concerning us, while we journeyed in the wilderness up to the land of Jerusalem, to obtain the record of the Jews. And when we had returned to the tent of my father, behold their joy was

full, and my mother was comforted; and she spake, saying, Now I know of a surety that the Lord hath commanded my husband to flee into the wilderness; yea, and I also know of a surety that the Lord hath protected my sons, and delivered them out of the hands of Laban, and gave them power whereby they could accomplish the thing which the Lord hath commanded them. And after this manner of language did she speak. And it came to pass that they did rejoice exceedingly, and did offer sacrifice and burnt offerings unto the Lord; and they gave thanks unto the God of Israel. (1 Nephi 4: 38; 5: 1-9.)

The first edition of the Book of Mormon was published at Palmyra, in 1829, and on the sixth day of the following April, 1830, the "Mormon" Church was organized at Fayette, Seneca county, New York. There were but six members present, though about thirty converts had been baptized previous to this date. Among those present, and the first person who had been baptized in the new faith, May 15, 1829, was Oliver Cowdery. He was an energetic disciple, and very successful in proselyting. "On Sunday, April 11, 1830," the history of the "Mormon" Church says, "Oliver Cowdery preached the first public discourse that was preached by any of our number." He, together with Parley P. Pratt and others, led the first mission to the Lamanites, as the "Mormons" called the Indians, in the fall of 1830, and spring of 1831. They went first to the Catteraugus tribe, near Buffalo; thence to the Wyandottes, near Sandusky, Ohio; and thence to Western Missouri, where they visited the Shawnees, and spent a considerable time among the Delawares. Oliver Cowdery delivered a notable discourse, pointing to the origin of the Indians as told in the Book of Mormon, to the latter tribe, which was appreciatively replied to by its chief.*

He was always connected with the printing and publishing department, more especially, while with the "Mormons," and was entrusted with the manuscript of the Book of Commandments and with money to be used for its publication; taking it, in company with John Whitmer, to Jackson county, Missouri, in November, 1831, where the Church printing office was established. He was appointed to assist in preparing this for the press, expecting to

* *History of the Church*, Vol. I, page 183.

publish an edition of three thousand copies in the following May. He was, about this time, appointed at the head of seven to preside over that part of the Church in Missouri, and spent about two years in Jackson county, remaining until the uprising that ultimately drove the "Mormons" from the county. His was the first name among those commanded to leave the county. In their extremity, his associates sent him as a special messenger back to Kirtland, Ohio, to confer with Joseph Smith and the other leaders regarding the conditions in Jackson county. He did not return, as the printing office had been destroyed, but was appointed to obtain a new outfit, and was given charge of the publication called *The Evening and Morning Star*, but changed in October, 1834, to *The Messenger and Advocate*, of which he was the editor.

From this time, until the spring of 1838, Oliver Cowdery was intimately associated with Joseph Smith in developing the organization of the "Mormon" Church. He and the other two witnesses, Whitmer and Harris, selected and ordained the twelve apostles, when they were called, in February, 1835, at Kirtland, Ohio. From this quorum came the governing authority, which has continued up to the present time—the first presidency of three, and the twelve apostles.

After the "Mormons" had been driven out of Jackson county, Missouri, northward into Caldwell and Daviess counties, and during the period of continual uprising of the people against the "Mormons," differences arose, and a number of the leading converts fell away. Among these were the Whitmers and Oliver Cowdery. The latter had married Elizabeth Ann Whitmer, a sister of David, the witness, in Kaw township, Jackson county, Missouri, on December 18, 1832. She was born at Fayette, New York, January 22, 1815.

Oliver Cowdery's separation from the "Mormons" came about through dissensions with the local leaders, over questions of policy relating to their material or temporal affairs and authority; and also through prevalent jealousies and strife that had taken opportunity to work their utmost evil from the confusion incident to the breaking up and driving of the people from county to county and ultimately from the state. The continued discord resulted

finally in charges preferred by Seymour Brunson, April 11, 1838, which are here given in full, together with his reply:

To the Bishop and Council of the Church of Jesus Christ of Latter-day Saints:

I prefer the following charges against President Oliver Cowdery:

First—For persecuting the brethren by urging on vexatious law-suits against them, and thus distressing the innocent.

Second—For seeking to destroy the character of President Joseph Smith, Jr., by falsely insinuating that he was guilty of adultery.

Third—For treating the Church with contempt by not attending meetings.

Fourth—For virtually denying the faith by declaring that he would not be governed by any ecclesiastical authority or revelation whatever, in his temporal affairs.

Fifth—For selling his lands in Jackson county, contrary to the revelations.

Sixth—For writing and sending an insulting letter to President Thomas B. Marsh, while the latter was on the High Council attending to the duties of his office as president of the council, and by insulting the High Council with the contents of said letter.

Seventh—For leaving his calling to which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of law.

Eighth—For disgracing the Church by being connected in the bogus business, as common report says.

Ninth—For dishonestly retaining notes after they had been paid; and finally, for leaving and forsaking the cause of God, and returning to the beggarly elements of the world, and neglecting his high and holy calling, according to his profession.

OLIVER COWDERY'S REPLY.

FAR WEST, MISSOURI, April 12, 1838.

DEAR SIR:—I received your note of the 9th inst., on the day of its date, containing a copy of nine charges preferred before yourself and council against me, by elder Seymour Brunson.

I could have wished that those charges might have been deferred until after my interview with President Smith; but as they are not, I must waive the anticipated pleasure, with which I had flattered myself of an understanding, on those points, which are grounds of different opinions on some Church regulations, and others which personally interest myself.

The fifth charge, reads as follows: "For selling his lands in Jackson county, contrary to the revelations." So much of this charge, "for selling his lands in Jackson county," I acknowledge to be true, and believe that a large majority of this Church have already spent their judgment on that act, and pronounced it sufficient to warrant a disfellowship; and also that you have concurred in its correctness, consequently, have no good reason for supposing you would give any decision contrary.

Now, sir, the lands in our country are allodial in the strictest construction of that term, and have not the least shadow of feudal tenures attached to them, consequently they may be disposed of by deeds of conveyance, without the consent or even approbation of a superior.

The fourth charge is in the following words, "For virtually denying the faith by declaring that he would not be governed by any ecclesiastical authority nor revelation whatever in his temporal affairs."

With regard to this, I think I am warranted in saying the judgment is also passed, as on the matter of the fifth charge, consequently I have no disposition to contend with the Council; this charge covers simply the doctrine of the fifth, and if I were to be controlled by other than my own judgment, in a compulsory manner, in my temporal interests, of course could not buy or sell without the consent of some real or supposed authority. Whether that clause contains the precise words, I am not certain—I think, however, they were these: "I will not be influenced, governed or controlled in my temporal interests by any ecclesiastical authority or pretended revelation whatever, contrary to my own judgment." Such being still my opinion, shall only remark that the three great principles of English liberty, as laid down in the books, are "the right of personal security, the right of personal liberty, and the right of private property." My venerable ancestor was among the little band who landed on the rocks of Plymouth in 1620—with him he brought those maxims, and a body of those laws which were the result and experience of many centuries, on the basis of which now stands our great and happy government; and they are so interwoven in my nature, have so long been inculcated into my mind, by a liberal and intelligent ancestry, that I am wholly unwilling to exchange them for anything less liberal, less benevolent, or less free.

The very principle of which I conceive to be couched in an attempt to set up a kind of petty government, controlled and dictated by ecclesiastical influence, in the midst of this national and state government. You will, no doubt, say this is not correct; but the bare notice of these charges over which you assume the right to decide is, in my opinion, a direct

attempt to make the secular power subservient to Church direction—to the correctness of which I cannot in conscience subscribe—I believe that principle never did fail to produce anarchy and confusion.

This attempt to control me, in my temporal interests, I conceive to be a disposition to take from me a portion of my Constitutional privileges and inherent right—I only respectfully ask leave, therefore, to withdraw from a society assuming they have such right.

So far as relates to the other seven charges, I shall lay them carefully away, and take such a course in regard to them as I may feel bound by my honor, to answer to my rising posterity.

I beg you, sir, to take no view of the foregoing remarks other than my belief in the outward government of this Church. I do not charge you, or any other person who differs with me on these points, of not being sincere; but such difference does exist, which I sincerely regret.

With considerations of the highest respect, I am your obedient servant,

OLIVER COWDERY.

Rev. Edward Partridge, Bishop of the Church of Latter-day Saints:

The Bishop and High Council, assembled at the Bishop's office, April 12, 1838. After the organization of the Council, the above charges of the 11th instant were read, also the letter from Oliver Cowdery, as will be found recorded in the Church records of the city of Far West, Book A. The 1st, 2nd, 3rd, 7th, 8th and 9th charges were sustained. The 4th and 5th charges were rejected, and the 6th was withdrawn. Consequently he (Oliver Cowdery) was considered no longer a member of the Church of Jesus Christ of Latter-day Saints.*

At this period Oliver Cowdery's connection with the "Mormon" people ceased, though he never retracted his testimony concerning their rise and progress. He remained away from them for eleven years, or until about a year before his death. He lived a part of this time in Ohio, Michigan and Wisconsin, practicing law. At one time he was chosen prosecuting attorney, and, on a certain occasion, while prosecuting a criminal, the opposing attorney taunted him with his former connection with the "Mormons," and as being a witness to the Book of Mormon, hoping thus to break down his influence with the jury. He replied that he was the same man who had given his testimony to the Book of Mormon;

* *History of the Church*, Vol. III, pages 16, 17, 18.

that it had been before the world for years, and that he stood by it, that he could not deny it. His courage in upholding this position, contrary to his opponent's expectation, appealed favorably, rather than otherwise, to the jury, and he won his case.

The death of Joseph Smith, at Carthage, Illinois, June 27, 1844, had been followed by the expulsion of the "Mormons" from the state of Illinois, in 1846, and their migrating to the Missouri river and the Rocky mountains in 1847 and 1848. On February 27, 1848, Oliver Cowdery addressed a letter to the leaders of the "Mormon" Church, from Elkhorn, Walworth county, Wisconsin, indicating his intention of rejoining them. This he postponed until the fall, however, when he proceeded from his home in Wisconsin to Kanesville (Council Bluffs), on the Missouri river. The main body of the "Mormons" had gone on their wonderful pilgrimage to the Rocky mountains. A large congregation, however, remained there, awaiting an opportunity to proceed. They were under the presidency of Orson Hyde, one of the original twelve apostles, who had been ordained by Oliver Cowdery and his associate witnesses of the Book of Mormon. To this congregation Oliver Cowdery came in October, 1848. The story of his return has been told by many persons who were present. It is given in a letter written by George A. Smith, on October 31, 1848, to Orson Pratt, and published in the *Millennial Star*, Vol. 11, in 1849:

We had meetings on Saturday and Sunday, which were designed as a kind of finish to our conference. Although the weather was very unfavorable, we had nearly two thousand people on the Sabbath (October 29, 1848). Brother Hyde gave a great deal of instruction. . . . Oliver Cowdery, who had just arrived from Wisconsin with his family, upon being invited, addressed the meeting. He bore testimony, in the most positive terms, to the truth of the Book of Mormon, the restoration of the priesthood to the earth, and the mission of Joseph Smith as the prophet of the last days, and told the people if they wanted to follow the right path, to keep to the main channel of the stream; "where the body of the Church goes, there is the authority, and all those 'lo heres' and 'lo theres,' have no authority, but these people have the true and holy priesthood; for the angel said unto Joseph Smith, Jr., in my hearing, that this priesthood shall remain on earth unto the end." His testimony produced quite a sensation among the gentlemen present who did not belong to the Church, and it was gratefully received by all the Saints. Last evening myself

and Brother Hyde spent with Brother Cowdery. He told us he had come to listen to our counsel, and would do as we told him. He had been cut off from the Church by a Council; had withdrawn himself from it; stayed away eleven years; and now came back, not expecting to be a leader, but wished to be a member and have a part among us. He considered that he ought to be baptized, and did not expect to return without it. He said that Joseph Smith had fulfilled his mission faithfully before God until death. He was determined to rise with the Church, and if it went down, he was willing to go down with it. I saw him today; told him that I was going to write to you. He sends his respects to you; he says, "Tell Brother Orson I am advised by the brethren to remain here this winter, and assist Brother Hyde in the printing office, and as soon as I get settled I will write him a letter."

Soon after this, the matter of his return to the Church was taken up by the High Council, and was thoroughly discussed by its members. Some thought that he could not possibly be sufficiently repentant to entitle him to return; but Orson Hyde stood up for him—declared that the past with all its offenses should be forgotten and forgiven, and that he should be restored to full fellowship. This view prevailed, and he was so received, by re-baptism. Orson Hyde wrote of this circumstance to Wilford Woodruff, then at Cambridge, Massachusetts. Elder Woodruff's letter, sent to Orson Pratt, and published in the *Millennial Star*, Vol. 11, in 1849, contained the following:

I received a letter from Elder Hyde saying that Oliver Cowdery had come to the Bluffs with his family; had made satisfaction to the Church, who had voted to receive him into the Church by baptism; and Elder Hyde was expected to baptize him the next day. He was assisting Elder Hyde to put the press in operation for printing; expected to send forth the *Frontier Guardian* soon. I was truly glad to hear this, as Oliver Cowdery was the first person baptized into the Church, under the hands of Joseph, and is capable of doing good in the kingdom of God. I was truly glad to hear he had returned to the fold.

Since the above was written, I have had opportunity to examine the general report of the presiding authorities at Kanesville, covering incidents from October 14, 1848, to April 5, 1849, sent to President Brigham Young, and signed by Orson Hyde, George A. Smith and Ezra T. Benson, and Robert Campbell, Clerk.

From it I have quoted the following to complete the historical account of Oliver Cowdery's return to the Church:

About this time Brother Phineas Young and Oliver Cowdery arrived. At the request of President Hyde, Brother Oliver Cowdery made an address to the congregation. Bore his testimony to the coming forth of the Book of Mormon, and the truth of the work in the last days, in the same manner as he used to do, previous to his apostasy. He said that he was surprised to see such a sea of strange faces before him, and all brethren; that the priesthood was with this people, and the Twelve were the only men that could lead the Church after the death of Joseph; and that every man that wished to do right would follow the main channel of the stream. And requested the Saints to go on in the good way, and seemed to possess an excellent spirit. * * * Conference adjourned. A few days after Brother Oliver called on us. We had a lengthy and agreeable interview. He wished to know our feelings towards him. Said he was willing to take our counsel. Had not come for place or office, but only wished to be one among us, and live with the Saints. And if "Mormonism" goes up, I want my name to go up with it, and if it goes down, my name goes down with it, and I am willing it should. We advised him to be rebaptized. He said he had been cut off from the Church by a bishop and twelve councilors. Had been out of it a number of years, and considered it right he should return by the door. He made some explanations in relation to the letter which appeared in the *Ensign of Liberty*. We invited him to attend the High Priests Quorum on the first Sunday in November, (November 5th), the High Council and Bishop Knight being present. Brother Cowdery made some statements, wishing to be received back into the Church. Councilor William Snow, president of the High Priests quorum wished some explanations in relation to certain items which appear in a letter over the signature of Oliver Cowdery, in relation to himself and David Whitmer; and named the following: "True it is our right gives us the head." * * "We have the authority and do hold the keys." He (Oliver) stated that this was a private letter to his brother-in-law David Whitmer, and never was intended for the public eye, and was printed without his consent and knowledge; and that since that time has changed his views on the subject. President Snow enquired what had produced that change, as he presumed the letter contained his sentiments at the time it was written, as it was to a confidential friend. Brother Oliver replied: "When I wrote that letter I did not know of the revelation which says, that the keys and power conferred upon me, were taken from me and placed upon the head of Hyrum Smith, and it was that revelation

which changed my views on this subject.* I have not come to seek place, nor to interfere with the business and calling of those men who have borne the burthen, since the death of Joseph. I throw myself at your feet, and wish to be one of your number, and be a mere member of the Church, and my mere asking to be baptized is an end to all pretensions to authority." He was received by the unanimous vote of the quorum, and all present; and was subsequently baptized and confirmed by President Orson Hyde.

In reply, the First Presidency wrote President Orson Hyde, July 20, 1849, the original letter being in the handwriting of Daniel H. Wells:

We understand that Brother Cowdery has come into the Church, and that his feelings are right. We are glad of this, and trust he will ever more be one with us. We would like to have him accompany Brother Babbitt to Washington, and for him to receive assistance from the brethren through your influence to accomplish this object.

After finishing his work in setting up the press and starting the *Frontier Guardian*, Oliver Cowdery visited his wife's relatives, the Whitmers, and other friends. Upon the way, he stopped in Upper Missouri, and spent some time with Samuel W. Richards, to whom he repeated his testimony, in a signed statement, January 13, 1849. He was not well at that time, and his malady, thought to be incipient pneumonia, developed into consumption, from which he died at Richmond, Ray county, Missouri, on March 3, 1850.

Phineas H. Young, who married Oliver's sister, was present at his deathbed, and in a letter addressed to President Brigham Young, in the Great Salt Lake Valley, from Kanesville, April 25, 1850, he says: "Brother Oliver Cowdery is dead. His last testimony will never be forgotten by many. He said to his friends there was no salvation but in the Valley, and through the Priesthood there."

*That he [Hyrum] may act in concert also with my servant Joseph,
 * * * * and be crowned with the same blessing, and glory, and honor, and Priesthood, and gifts of the Priesthood, that once were put upon him that was my servant Oliver Cowdery.—Doc. and Cov. 124: 95.

The Book of Mormon Originally Written in Hieroglyphics.

BY THOMAS W. BROOKBANK.

I.

We are informed by Mormon, one of the writers of the Nephite history, that it was originally written, or engraved, in reformed Egyptian characters, that is, in hieroglyphical symbols. Omitting all reference to the testimony of those who saw the engravings on the plates from which the Book of Mormon was translated by Joseph Smith, it is the present purpose to offer some evidence from other sources to corroborate Mormon's statement.

Proceeding within these restricted limits, and assuming that Joseph Smith was an impostor, let us ask, in the first place, what plausible reason can be proposed why he should take the position that the ancient records, which he alleged were in his possession, were written in hieroglyphics instead of some alphabetical system of writing. What possible advantage could he hope to secure for his work from a claim of this character, that would not be counter-balanced many times over by the dangers of exposure, and the numerous additional difficulties that his unwise stand made inevitable—difficulties and dangers which he unnecessarily created and assumed without any prospect of compensatory benefits?

Since his work was to be founded on an alleged Jewish history of quite ancient date, does it not appear reasonable that an authentic record of that kind should be written in Hebrew rather than in Egyptian, which was a foreign and very difficult method of writing?

The position in which Joseph Smith, if an impostor, placed

himself by his reckless claim, may be illustrated by supposing a case where a school teacher of less than average scholastic attainments would propose to teach American history to his pupils from a text-book on that subject—written in Chinese, of which he knew nothing. Was he not aware that every one of his family connections, his friends, acquaintances and enemies knew perfectly that, so far as book learning was concerned, he could not correctly decipher a single hieroglyphic, whether of the reformed or of the unreformed order?

It is evident, from considerations of this character, that only extraordinary expedients could avail one particle to rescue an “unlearned” impostor from the entanglements in which he had thus entrapped himself. Whether Joseph Smith was an impostor or was not, another step forward, under actual conditions, was impossible with any prospect of success, unless efficient assistance from outside sources was forthcoming at once. Now, it is aid of this adequate kind that both his friends and his opponents are very sure he did obtain. There is perfect unanimity of opinion on this point everywhere; but while the “Mormons” refer Joseph Smith’s success in removing the difficulties that beset his pathway, as a true servant of God, to the inspiration and favor of the Almighty, without finding it necessary to call in the assistance of a third party, the anti-“Mormons” bring Sidney Rigdon to the rescue. To this individual they assign the position of real principal, while Joseph Smith is made to occupy that of a mere figurehead only. But to what extent does this assumption, even if true, help our opponents out of the difficulties we have in view? Sidney Rigdon was, doubtless, no more qualified to read hieroglyphics of the Egyptian order than Joseph Smith was. It thus becomes apparent that just as they are sure that Joseph Smith must have had the assistance of Sidney Rigdon to carry on his work, so Sidney Rigdon must, in his turn, secure the assistance of some other party; but this time an Egyptologist who was able to read hieroglyphics of an unusually difficult kind. Just how and where to get a man with the required qualifications was a question of quite difficult solution, in view of the fact that the Rosetta stone, which holds the key to the interpretation of the Egyptian symbols, was not discovered until 1799; and Champollion, who deciphered the key,

was not born until 1790; and, therefore, it is safe to say that learned scholars who could read the Egyptian hieroglyphics, and who would assist in establishing the alleged "Mormon" fraud by their learning, were not very numerous in any part of America when the Book of Mormon was translated in 1827-8, and when *no one* anywhere could be found who was able to read the *reformed* Egyptian characters of the ancient American or Nephite order.

The abyss of difficulties into which Sidney Rigdon was thus plunged was just as deep as that into which the alleged impostor, Joseph Smith, fell headlong. What blunderers these so-called wily, fraudulent schemers were!

That an alleged religious impostor should make the mistake of claiming that the basis of his work, with respect to many of its principles and laws, etc., was written in a language which he could not read, would be wretched bungling; but if, not alarmed by this deadly error, he should go one step further, and practically claim that these matters were written in such strange forms that *nobody* on earth, at that time, could read them, the terms are yet to be coined that can adequately describe the stupidity of the proceedings. Looked at from the anti-"Mormon" standpoint, Joseph Smith must have been an irresponsible party, and for shame's sake this old world should stop its abuse of him, or of his memory.

However, finding themselves thus surrounded by difficulties, which they could not overcome by human agencies, these alleged impostors cut the Gordian knots with which they had bound themselves, by referring the interpretation of the hieroglyphical records to the assistance of the Almighty; but just as they, if impostors, botched the beginning of their work, so they closed it with another blunder of large proportions. Joseph Smith, according to the allegations of his enemies, was a depraved wretch of the darkest hue, while Sidney Rigdon, on the contrary, was known as a preacher in good standing among his own people, and possessed unusual ability as a speaker. It is manifest, therefore, that if these men were impostors, Sidney Rigdon, instead of Joseph Smith, was the one of these two who should have claimed the inspirational aid and favor of the Almighty; but, as the program was carried out, it appears completely reversed from this common-sense arrangement.

Being unable to reconcile these deadly blunders with the skill and perfection which are so plainly manifest in the structure of "Mormonism" as a whole, Joseph Smith's statement that the Nephite records were written in hieroglyphics is accepted as true. If we reject it as untrue, some of his proceedings cannot be reconciled with those of a man possessed of a properly balanced mind; and Sidney Rigdon was his intellectual equal, neither more nor less.

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Attention shall now be directed to some peculiarities in the text of the Book of Mormon, which serve to show that it was not originally written in English, nor in a language with which the Nephite writers—the first Nephi in particular—were perfectly familiar. It is here recalled to mind that at the time Lehi left Jerusalem, his son Nephi, as he himself informs us, was "exceeding young," and, consequently, educated only "somewhat" in the learning of his father, which consisted in both Jewish and Egyptian knowledge. President George Q. Cannon, in his *Life of Nephi* expresses the opinion that at the time this young servant of God left his native land he was not more than fifteen years of age, though large in stature. Boys of his years are not usually very proficient in education, and Nephi's lack of familiarity with a foreign system of hieroglyphical writing, for which no future use was likely foreseen, may be assumed with great confidence. The brass plates upon which were engraved in Egyptian characters the ancient scriptures of the Jews, and with which the Book of Mormon history is concerned, were not kept in the family of which Nephi was a member, but by a Jew named Laban; and there is nothing to show that Nephi ever saw them until they were delivered into his hands by a special providence of the Almighty. About eight years were spent, principally in the wilderness of Arabia, from the time when Lehi left Jerusalem until he and his little colony landed on the shores of the western continent. During this whole period Nephi was the main dependence of the company in providing it with food, and in building a ship in which to cross the seas. In short, he had to perform a large part and a hard part of all the labors incident to the wilderness life and journeyings.

It is apparent from these facts, that from the day the brass

plates came into Lehi's possession until he and his people arrived at their destination in "the land of promise," Nephi had but little leisure time, and few opportunities that were favorable for studying hieroglyphics or to practice the writing of them, and to make himself proficient in the art of engraving on metal.

Further, it is not at all probable that when the brass plates were obtained from Laban a key to the engravings on them was also secured. Lehi's knowledge of things Egyptian appears to be the principal reason why the scriptures on the plates did not become a sealed book to the Nephite colony. A key to the symbols had to be prepared right at the beginning of the Nephite history, and this circumstance was most opportune for the origination and introduction of a *reformed* Egyptian system of writing among the Nephites. No other time in their whole history could be so favorable for laying its foundation as that particular period in their affairs. Mormon, when stating that the records of his people were written in *reformed* Egyptian, excepts no portion of them, and it is therefore almost certain that the new method was devised and adopted, in its beginnings, at the time just indicated.

These last remarks have been made to show that the changed system of writing could have been applied without causing any particular confusion, and without making some portions of the Nephite history very difficult to read by the later generations of the people directly concerned. These points are worthy of our attention, since they manifest that the Book of Mormon history, without making any formal attempt to do so, has consistently made provisions for all the requirements in the case, and without leaving an "awkward situation" in any respect to be explained away.

SNOWFLAKE, ARIZ.

[TO BE CONTINUED.]

THE INDIAN gave the white man tobacco, and the white man gave the Indian "fire water." When we consider existing conditions, with nearly every corner store in our great cities occupied by well-patronized red curses in the form of cigarette and tobacco dispensaries, it is a question, which got the worst end of the deal.

Pen Pictures of the Holy Land,

From Dan to Beersheba.

BY HAMILTON GARDNER.

V.—Down to Jericho.

In one of his most beautiful parables, Christ tells of "a certain man who went down from Jerusalem to Jericho." This same journey has been performed by thousands of travelers and pilgrims since, albeit without the ill fortune which befell the man in the

story. The historical and religious interests of the trip are its sole attractions, for the country itself is a veritable desert. Practically no vegetation can be found except near the springs, and the sun beats down unmercifully on the dry, hot sand and rocks. As the crow flies, the distance from the Holy City to Jericho is only about fifteen miles, but the windings of the road among the hills makes it considerably farther. The excursion is made with carriage, although the pilgrims, particularly the Russians, generally walk. A dragoman (guide) is usually employed, and without fail he will ad-



RUINS ON THE SITE OF MARY AND
MARTHA'S HOUSE—BETHANY.

vise that a Turkish soldier be taken along for protection against robbers. Now this trip is just as safe as any other in Palestine,

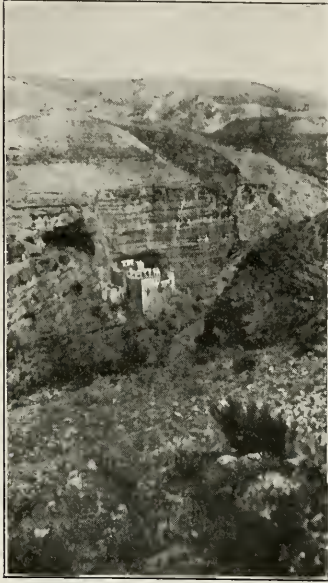
so such a safeguard is no more needed there than in any other place. But the wily dragoman knows that the idea of going to Jericho and robbers have so long been associated in the parable of the Good Samaritan, that he hardly ever needs call on his fervid imagination for more than one or two fictitious stories of late robberies, to convince the gullible traveler that a soldier is necessary.

The first place of interest encountered after leaving Jerusalem is Bethany, on the southeast slope of the Mount of Olives. This little village was one of the favorite resorts of our Master. After a trying day in the city, he delighted to find peace and quiet with his friends, Lazarus, Mary and Martha, who lived here. The sepulchre from which Lazarus was raised from the dead is still shown. It is a sort of double-chambered cave hewn out of the rock. According to Luke, Bethany was also the site of Christ's ascension.

Half way between Jerusalem and Jericho is the so-called Good Samaritan's Inn. Presumably, it is the inn to which the Samaritan brought the wounded stranger. Today the dragoman plays the *role* of the Good Samaritan, and brings travelers here, although with vastly different motives in view; for there is no place to rest except in the same room with a store, and it can easily be imagined that its proprietor did not allow any great length of time to elapse before importuning us to buy. At last, unable to bear his whining solicitations any longer, we bought a few little trinkets to silence him, paying what we knew to be five times their real value. Strange to say, our carriage happened to be ready just when this sale was finished, although we had been trying for an hour to get it. Then it suddenly occurred to us that we were getting acquainted with this parable in the very best way—having it enacted on us in the very place it happened before. For although the conniving merchant and dragoman had not—to paraphrase the scriptures—“stripped us of our raiment and wounded us, and departed, leaving us half dead,” still we know that we fell among thieves and were robbed, which is much the same thing.

Up in the hills, just before the road drops down into the Jordan valley, it passes near a deep gorge. In the bottom, dur-

ing part of the year, runs a little brook, supposed to be the brook Cherith, where the Prophet Elisha was fed by the ravens. The cliffs rise sheer and steep, and seem anything but a desirable place for a human dwelling. Here and there, however, can be seen the



THE CONVENT OF ST. GEORGE.

mouths of caves where curious old hermits and anchorites, after forsaking the sins and foibles of the world, lived in meditation and solitude. Nor has this asceticism yet ceased. Half way up one side of the cliff, reached only by a steep, winding path, is the convent of St. George, a Greek monastery or sort of penitentiary for devout priests who desire to shut themselves off from the world.

A four hours' ride brought us at last to the valley of the Jordan. Off to the north could be seen a high, bare hill called the Mount of Temptation, for it is the traditional site of Satan's temptation of Christ. A field glass reveals the presence of another monastery on

its slope. As we approached the Dead Sea, the ground became covered with a sparse growth of gnarled, dwarfed brush, the only form of vegetation immediately around this famous body of water. The sea lies twelve hundred and ninety-two feet below the level of the Mediterranean, and is the lowest body of water in the world. Only forty-seven miles long and ten miles wide, it is, therefore, only about one fourth as large as great Salt Lake. It has more solid matter in solution, however, the amount varying from twenty-four to twenty-six per cent. The temptation to compare bathing in the Dead Sea with the same sport in our own salt sea at home proved too strong for us. We found that our feet had the same irresistible tendency to go up, and our heads down. It was in obedience to this impulse that I learned another difference between the two lakes. While my head was under water, and I

was unintentionally helping on evaporation to the extent of three or four pints, I discovered that the water was infinitely more bitter than that of Great Salt Lake. The most skilled doctors could hardly mix up a more nauseous concoction than that water—I learned afterwards it was due to a large percentage of chloride of magnesium—and the taste lasted nearly the rest of the day.

We were indeed glad to get up to the Jordan river and wash the salt off our faces, even if the water was muddy. The river where we saw it—three miles from the mouth—is one hundred feet wide, very muddy and swift, and is fringed on each bank with a thick growth of willows. Its source is really near Mt. Lebanon, but it is generally considered only as the outlet of the sea of Galilee into the Dead Sea. (To digress a moment, did the reader ever think of the great similarity between the Jordan of Palestine and Utah's river of the same name? Each rises in a fresh water lake, and they flow, in a remarkably similar manner, into a salt sea.) Now, as in ancient times, the stream is crossed only by a few fords. The Jordan was closely connected with Old Testament history, but it was as the stream in which Christ was baptized that it attained its greatest fame. The exact location of Bethabara, where the baptism took place, is not known at present. Every spring, pilgrims come from long distances to bathe in the Jordan, and its waters are held in great esteem, particularly for



THE MOUNT OF TEMPTATION

baptismal purposes; in fact, an American company has recently been organized for the express purpose of shipping water from it to the United States.

Interesting as these places had been, Jericho proved even more so. The present village—for that is all it is—lies on a different site from the Roman city which stood at the time of Christ, while the old Israelitish town occupied still another place. It was at Jericho that Christ dined with Zaccheus, a Publican who was so small of stature that he could not see the Savior in the crowd, so



THE RIVER JORDAN.

climbed a nearby tree, and in this position was informed by Christ that they would eat together that night. As no excavations have been made on the site of the Roman town, nothing connected with this incident was pointed out to us.

Our greatest interest was attracted by the oldest Jericho—the city captured, destroyed, and rebuilt by the Israelites. The old town walls, the houses and other buildings, utensils and implements, and weapons, have all been brought to light in the excavations which have been made here in recent years. All this constitutes important evidence as to the truth or falsity of the Bible, and it is gratifying to learn that, so far at least, it corroborates the scriptural account at practically every point.

To gaze on the old city, left very much as it was when the

people of Israel, of whom I had read so much, lived there, was a most interesting experience. It seemed to put the Bible in a new light, to endow its characters with new interest, to make the Good Book more real and appealing. But the narrow, crooked streets and the structure of the houses were only too good proofs of something else—the awful sanitary conditions which must have existed. To live among the prophets, warriors and heroes of the Old Testa-



All the photos by the Author.

EXCAVATIONS AT JERICO.

ment would have been delightful, but to live in the days of sanitation, science and knowledge, is infinitely better. So I came away from Jericho rejoicing that I was a child of the twentieth century.

UNIVERSITY OF UTAH.

(TO BE CONTINUED.)

IF WE WORK upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow men, we engrave upon those tablets something which will brighten to all eternity.—DANIEL WEBSTER.

School thy Feelings.

Words by Charles W. Penrose.

Music by George Careless.

Andante. f *Sym.*

1. School thy feel - ings, O my
 2. School thy feel - ings; condem-
 3. Should af - flic - tion's ac - rid

rit. e dim.

broth - er, Train thy warm, impulsive soul;
 na - tion Nev - er pass on friend or foe,
 vi - al, Burst o'er thy unsheltered head,

Do not its emotions smoth-er, But let
Though the tide of ac - cu - sa - tion Like a
School thy feel - ings to the tri - al, Half its

cres. *f*
wis - dom's voice con-trol. School thy feel - ings,
flood of truth may flow. Hear de - fense be-
bit - ter-ness hath fled. Art thou false - ly,

cres. *f*

there is pow - er In the cool, col-lect-ed
fore de - cid - ing, And a ray of light may
base - ly sland - ered? Does the world be-gin to

f
mind; Pas - sion shat - ters rea - son's
gleam, Show-ing thee what filth is
frown? Gauge thy wrath by wis - dom's

tow - er, Makes the clear - est vis - ion
hid - ing Un - der - neath the shal - low
stand - ard, Keep thy ris - ing an - ger

cres. *f*

blind. Passion shat - ters reason's tow - er,
stream. Showing thee what filth is hid - ing
down. Gauge thy wrath by wis - dom's standard,

cres. *f*

rall. *D.S.*

Makes the clear - est vis - ion blind.
Un - der - neath the shal - low stream.
Keep thy ris - ing an - ger down.

colla voce. *D.S.*

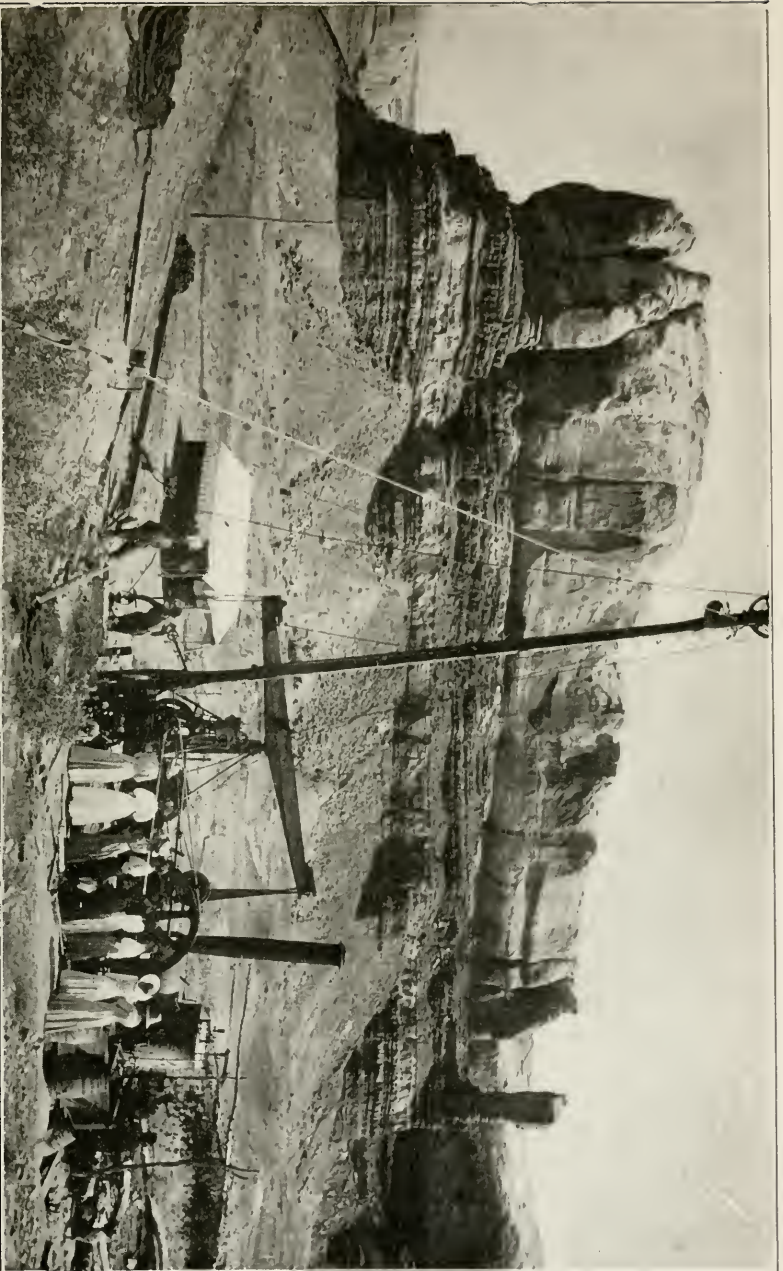


Photo by Charles Goodman.

Digging an artesian well in San Juan, the great oil country. The Woman's Club is inspecting the well-drilling machinery. The wonderful cliff formation is within rifle shot of the center of Bluff City, Utah, looking north, and is very much higher than it would seem from the picture.

From Nauvoo to Salt Lake in the Van of the Pioneers.

The Original Diary of Erastus Snow.

EDITED BY HIS SON, MORONI SNOW.

II.

At the close of the article in the last number of the ERA we left the pioneers encamped on the Iowa side of the Mississippi river, suffering from cold and privations, patiently waiting a break in the weather in order to take up their wearisome journey across the plains. Continuing his record of these events, Erastus Snow records in his journal as follows:

We had prepared ourselves with all manner of seeds and farming utensils, intending to stop at some convenient point and put in some spring crops, thereby establishing a temporary settlement for a wintering place for such of the p or as might be unable to get further the ensuing summer. March 1, 1846, the camp, numbering about four hundred teams, left Sugar Creek, it being a warm and pleasant day, and from that time the winter broke and the frost began to leave the ground. The consequence may be imagined by those acquainted with the deep, muddy soil of the country. By the time we reached Jewett mills, on the Des Moines river, the roads were very bad. Here I broke down my wagon, and was under the necessity of stopping a day or two to repair it. The company, crossing the Des Moines river at Bonaparte, succeeded in reaching a point twenty miles above, called Richardson's Point, ten miles from Keosauqua and three miles from Fox river.

Here I overtook them, and here they were compelled to remain until the 16th. During this time it rained almost incessantly, the roads were rendered almost impassable, and our encampment being trodden into a perfect mortar bed by ourselves and stock, was far from being a pleasant one. To remain longer we could not, and to make ourselves comfortable in this situation was very difficult. Yet, the many visitors we received from the surrounding country spread abroad the report that we were cheerful and apparently happy. This was not lost time, however, for our extra men (of whom we had many along as pioneers and guards) were doing jobs of work for the surrounding inhabitants, for which we obtained provisions for the men, and grain and forage for our teams. A great many of the brethren improved the time by exchanging horses for oxen and cows, as thereby they increased the strength of their teams, and it was believed also that the cattle would be far more serviceable upon the journey than horses.

On the 16th, the weather and roads being much improved, it was thought practicable to start, but one of my oxen became sick, and I was under the necessity of staying two days longer. The ox died; I purchased another and followed the camp. We journeyed up Fox river to what was called the old "Mormon" trail, it being the trail of a party of brethren who made their escape from their enemies at Far West, Missouri, in November, 1838, and traveled through a then trackless and uninhabited country to the Mississippi river.

Finding it impracticable for us to haul grain for our teams, owing to the bad condition of the roads, we thought it expedient to deviate from the direct course which we had intended to travel, and bear further south, so as to keep near the border settlements where we could obtain feed for our teams. In pursuance of this counsel, we took the old "Mormon" trail, crossed Fox river a few miles above Bloomfield, and followed it to the ford of the Chariton river, a distance of forty-five miles from Richardson's Point. The forward teams, being considerably in advance of the rest, forded the stream, but the equinoctial storms starting in, raised the river so that the rear of the company had to ferry it. Here we were again weather-bound in an extensive wilderness on the Chariton, from six to ten miles from settlements. We had snow

and cold rains for about one week. It became muddy, and we had so many teams to cut up the road that we could not move, and it was even so extremely difficult to haul feed from the settlements to sustain our teams, that we kept them in the woods and sustained them chiefly on browse. Here we remained until the 5th of April, and our situation was worse than at Richardson's Point, for the mud in our camp became intolerable. We, however, peeled bark, gathered brush and split out puncheon, etc., to lay down in our tents and about our doors and fireplaces. When we wished to go to our neighbors, or see to our teams, we forded the seas of mud and congratulated each other on the prospects before us. While here, my horse got away, and led off my mules in a snow-storm, which cost me and two other brethren about a fifty mile ride and three days' time, and about six dollars cash, to get them again. They swam the Chariton and made their way into Missouri, where they were taken up; but glad was I to get them, even at that expense and trouble. I afterwards sent the same horse back to the settlements and traded him off, because I found he would run away every chance he could get, and so caused me much trouble.

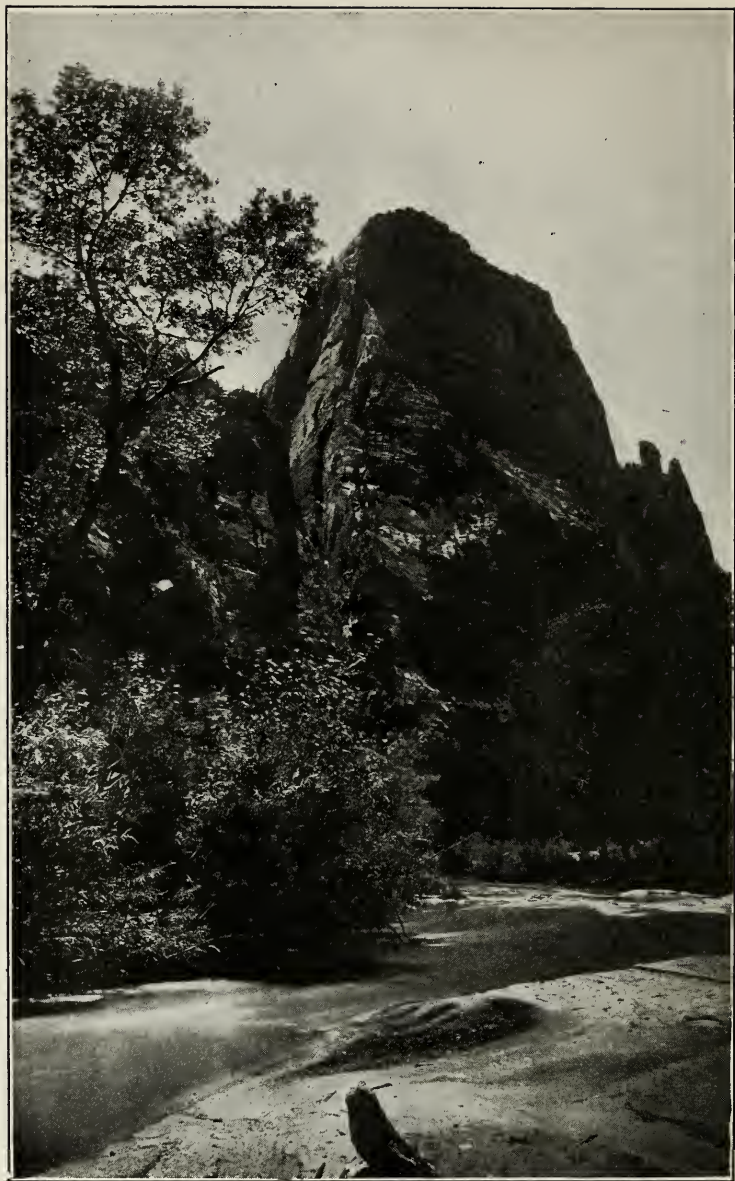
We now had sixty miles to travel from Chariton to the east fork of the Grand river, where there were only two or three scattered houses and no chance of obtaining food. We therefore made arrangement to take with us three days' feed from the Chariton settlements. While lying on the Chariton, we were divided into six companies for convenience in traveling, with captains over tens, fifties and hundreds. The company with which I journeyed contained about ninety teams, Col. A. P. Rockwood captain, and President B. Young, president. Besides these companies we had a company of pioneers, consisting exclusively of active men, who kept a few days in advance of us to repair roads, build bridges, make ford-ways over streams, etc.

After leaving the Chariton, we crossed Shoal creek and several smaller creeks, and entered upon a twelve-mile prairie, about noon on the 6th of April, intending to reach the East Locust creek that night; but it began to rain heavily just as we entered the prairie, and continued with little cessation until about sunset, and before we got across, the roads became almost impassable for

the rear teams, and we were enabled only to make a point of timber about three miles from Locust creek. The rain continued almost incessantly for about a week. Our place of encampment on Hickory Point becoming very disagreeable, we removed, on the 8th, to the bottom of Locust creek. This we did by doubling teams the entire distance. It rained constantly all day, and almost every one in camp was wet to the skin. This move was made for two reasons: first, because there was a prospect of a long storm, and we had invariably found the bottom of streams better than the points of ridges, in a wet time; and second, because these bottoms were extensive and well timbered, and afforded browse for our teams, which was our only means of subsisting them; for our grain was exhausted, and we were about an equal distance between Chariton and Grand rivers, with the roads impassable to either settlement. The creeks being swimming deep, and the bridges built by our pioneers nearly all swept away, the rear companies, who did not cross the prairie before the rain, were unable to reach Locust creek before about a week. The weather and ground did not become settled so that we could pursue our journey until the 15th. During this time our encampment was about on a par with those at the Chariton and Richardson's Points—barks, dead grass, brush, etc., in our tents to keep us from the mud, for many of us had to sleep in tents. While here we had some snow and cold weather for that season of the year, and high winds.

[TO BE CONTINUED.]

INSTEAD of wasting hard-earned dollars in "schools of drawing, caricature, telegraphy or advertising writing," in two or three lodges or mining shares, put that money in chickens, pigs, a calf or a cow, study their needs as hard as you would the course of study, and you will have more sure cash. You will find all the above branches overcrowded with experts, and college graduates at that, who can hardly find bread at it. There are too many after the easy jobs—or jobs that are supposed to be easy.—*Farm Journal*.



Photograph loaned by Alfred Lambourne.

“THE CAPTAIN,” SCENE ON THE RIO VIRGEN.

President Brigham Young's Excursion Party.

BY SOLOMON F. KIMBALL.

III.

When daylight dawned on the morning of September 20, 1864, the president's party left Grafton and continued their journey up the Rio Virgen until they came to Rockville, which is the last settlement on the river. Here they remained several hours, gazing with wonder and admiration on the magnificent scenery that surrounded them on all sides. Utah's celebrated landscape artist, Mr. H. L. A. Culmer, paints in words the sky-scraping cliffs of this canyon as follows:



H. L. A. CULMER.

The cliffs are as high as in Yosemite, but very much finer in color and sculpture. The Grand Canyon of the Yellowstone does not compare with it, and even the splendor of the Grand Canyon of the Colorado, in Arizona, fails before it; for the cliffs, rising sheer three to four thousand feet above the sparkling river, hem in the little valley on every side, and present scenes of grandeur in every direction. It is a region of romance and beauty, wonderful beyond the power of the imagination to conceive, awe-invoking, tremendous, sublime, proving once more that in Utah the scenery of the world reaches its climax.

Of "The Narrows," a portrait of which place is found in a previous article in this series, page 320, he says:

At a point about half way up Little Zion Valley, the walls come so

closely together that the vigorous stream occupies almost the entire space between them. This place is called "The Narrows," and here the river makes a great tumult in the midst of echoing cliffs that darken the passage below.

"The Narrows" also marks the entrance to the upper valley, where the scenery is even more stupendous than that around Rockville. Gorge after gorge, spires and towers, temples, crags and pinnacles, are thrown together in confusion, and on such gigantic scale that it seems as if the very heavens mingle with the earth itself.

President Brigham Young was a great lover of natural scenery, and while journeying through these valleys of the mountains, whenever he came to beautiful landscapes, or discovered anything of unusual interest in the heavens, he nearly always stopped long enough to point out to his traveling companions such sights, giving them a touch of his own admiration, and what he himself so much enjoyed.

He was one of the most interesting men to travel with that

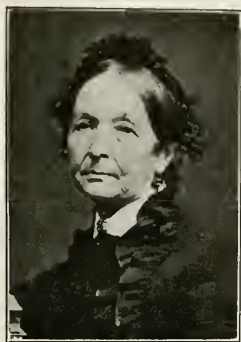


Photo by H. L. A. Culmer.

THE RIO VIRGEN, NEAR ROCKVILLE.

This is the Indian Valley of *Mu-kun-tu-weap*, or the "Valley of Babbling Waters," afterward called Little Zion Valley, by the settlers.

one could imagine. No matter what the conditions were, he was ever equal to the occasion, and his fellow-travelers almost idolized him. He always planned his trips before leaving home, and determined the day and almost the hour that he would visit each settlement. He then sent runners ahead on horseback to notify the Saints of his coming. He never failed to keep his appointments, even if he had to drive all night to do it. In times of peace he always led the way, while others followed in their order, according to the positions they held in the Church.



ELIZA R. SNOW.

At 1:30 p. m. the party started on its down hill journey, reaching Toquerville in time for a late supper. When the company were seated at the table, President Young noticed that the teamsters were not present, to which he took exception. He always insisted upon the drivers eating at the first table, and often said, "They do the work while we play."

The next day the party drove to Kanarra for dinner, and arrived at Cedar City at 5 p. m. A meeting was held in the evening, and President Young occupied all the time. A synopsis of his remarks, as reported by Apostle Wilford Woodruff, is here published for the first time:

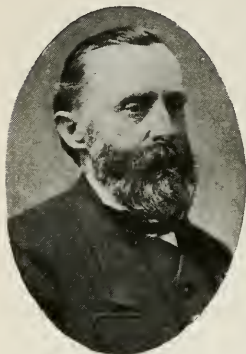
Dear Brethren and Sisters: This is the first time I have had an opportunity to speak to you in public, this season. It is a great comfort to visit the Saints. It seems that we must learn more rapidly than we do. We have a warfare to combat, as evil is in the world. All have sinned, and we should have patience with each other. It should be our delight to do the

will of God; but to learn to do it takes time. Where is the man who feels that God reigns within him who fears for a moment that we will not be victorious, and that we shall not do the will of God? All such have confidence in God when the Spirit of God reigns within them. When we turn to our farms, our merchandise and our temporal affairs, we sometimes neglect our spiritual duties. Then we feel differently; we lose the



VILATE M. KIMBALL.

Spirit of God and forget. We must take the things of the world as we find them, and not make a bad use of them, but learn to acknowledge the hand of the Lord in all things. The people are trying to live their religion, and when they are devoted to God they will have peace within, as well



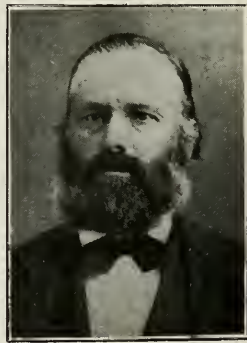
A MILTON MUSSER.

as without. We will feel to say, "I have given all to God's cause." If in our day we are called to do something that goes against our feelings, and we feel that we cannot do it, yet if we go ahead and do what is required of us by the Lord, we will always find a blessing attending it. We believe that this is the Church and kingdom of God, and that Joseph Smith was his prophet. Those who follow the kingdom of God feel well, and have a testimony that we are led by God's power. What if I were to ask you to give deeds of all your property to the trustee-in-trust for the use of the Church, don't you think that there would be an enquir-

ing? I think there would. That would try the people, and we would know what we are made of.

I know that you send your teams across the plains to bring the poor to this place, but this does not take all you have. One poor brother sent his only yoke of oxen for the poor, and he gathered more volunteer wheat than he would have gathered had he cultivated the land. There is no mother who has more care for her children than the Lord has for this people, nor half as much. The Lord observes every hair that falls from our heads.

Our children do not see the light they are walking in. I know that our children are wayward and do not appreciate the light they enjoy. I will give you a comparison: If you had lived in the light of the sun all your days what would you think of darkness? Nothing! Neither would any man who was born blind



THOMAS JENKINS.

have any conception of light or darkness. A blind man was once asked what he considered color to be. He said that red, he thought, was like the sound of a drum. So our children do not know much about the light they are walking in. They walk in the light of revelation from heaven, but they do not realize it. They do not know the contrast, for they

have not been in the darkness. Many men will embrace the gospel, go on missions, labor for years in the kingdom of God, and then fall over some little temptation or trial. We should live so that we may walk in the light of God, and know what to do. This is his work, and he is gathering his people together, and building up Zion, and doing a good



WILLARD RICHARDS.

work. How do I know this? By the revelation of Jesus Christ, and by no other way. Let the minds of men be opened to see the things of God, and it is a feast to them. What a consolation it is to know the destinies of the nations of the earth! Our children know more than all the world combined, because they can tell the world what awaits them.

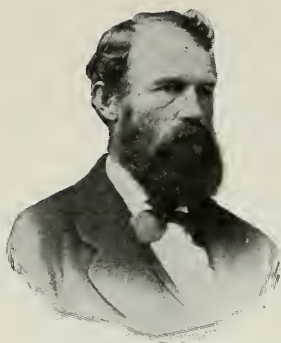
If a stranger were to ask our children what would be the consequences if our people were driven from here, what would they say? They would say, "You could not live here—the Indians would kill you. They would destroy your vegetation, and you would starve to death." I might say that it is hard for the Saints of God to live here, but the Lord has made it so that the wicked will not remain here.

Thomas S. Williams, the merchant, once said "the Lord would favor those who had the biggest guns and the most amunition." We have seen what respect the Lord has for big guns and plenty of amunition, right in our own nation. Joseph the Prophet said the Lord would give the people of Missouri all the mobbing they wanted. Is it not so?

Men have been sent to the territory to find gold and riches in these mountains, but they will not find them until the right time comes. I told them so. I have heard some of them say that they have tried to find it, but they were not successful. Messrs. Box and Shirtz are trying to find gold mines, but they will not find them. They are employed by the soldiers. I am sorry that Mr. Shirtz is acting so foolishly. The people of no new country will prosper who depend upon gold mines for their support. If we want riches, let us secure unto ourselves eternal life, then shall we be rich. The Lord holds the riches of the earth in his hands, and will give them to whom he



MARY E. KIMBALL.



HEBER P. KIMBALL.

time. Out of fifteen carriage loads of excursionists who left Salt Lake City, on the first of the month, there were only three who returned with the same animals that they had when they started. They were Lewis S. Hills, Willard Richards and the writer. Following is an extract from Mr. Hill's journal, September 22:

President Young's party left Cedar City at 5:30 a. m. Watered animals at Antelope Springs. Stopped to feed teams five miles beyond. Reached Beaver at 5:30 p. m. Traveled fifty-seven miles. One of President Young's and both of Brother



LE GRAND YOUNG.

pleases. Then let *us* seek for wisdom. May the Lord bless you. Amen.

When President Young was returning home after being absent for some time, as the saying goes, "he never allowed the grass to grow under his horses' heels," nor lost any time listening to long, dry yarns. Fifty miles a day over a dusty road was no unusual day's travel, and sometimes he drove as many as sixty or seventy miles in that length of



NELSON A. EMPEY.

Musser's horses died. September 23, left Beaver 5:45 a. m., Cove Creek, 12 m. Arrived at Corn Creek at 5:15 p. m. Traveled forty-six miles over a rough, rolling country. On the ridge northwest of Cove Creek met Colonel Heber P. Kimball and Captain Nelson A. Empey, direct from Salt Lake, with important news concerning Indian troubles. One of Oscar Young's horses died.

The purport of the message to President Young was that a band of friendly

Indians living in Uintah valley, had sent runners to Salt Lake City, notifying the authorities there that a band of renegade Ute Indians were laying plans to attack from ambush the president's party, as it passed through what they termed their country. This startling news afterwards proved to be the distant rumblings of what was later known as the "Black Hawk War," which cost the citizens of Utah not less than \$1,500,000, besides the loss of many lives.



GEORGE W. THATCHER.

The next day the company drove to Round Valley, now known as Scipio. On the way they met LeGrand Young and George W. Thatcher, who had accompanied the Kimball party as far as Fillmore. By this time the "Minute Men," who were really a part of the territorial militia, were pretty well aroused, and there was "something doing" from that on until the president's party reached home.

(The April ERA will contain the closing article of this series, including President Young's epitome of the trip, written by George D. Watts.)

Undertones.

(*For the Improvement Era.*)

I sometimes think that in some future hour,
 Those whom we loved, and who have passed away,
 Or who have turned from us in anger, may
 Come to us gladly, and in all the power
 Of love, give us their hearts. How sweet the day
 When those dear loved ones clasp us by the hand,
 And, mourning for past sorrows, gently say,
 "I understand—at last, I understand!"

So we, who through the dark unceasingly
 Have raised our doubt-dimmed voices in complaint
 And questioning, as waves along the strand,
 May humbly creep unto the Master's knee,
 And weeping our past blindness, whisper faint,
 "I understand—ah, now I understand!"

H. J. O'BRIEN.

The Crown of Individuality.*

BY WILLIAM GEORGE JORDAN.

XV.—When We Forget the Equity.

Life simplifies wonderfully if we stand on a truer base of interpretation. We lose much of the real joy of living because of our one-sided view. We accuse Nature of playing favorites. We imagine she is giving us all the hard benches, and to others, seemingly, reserved seats of preferred positions with an unnecessary supply of easy cushions. We may think Nature strews the path of one with roses while working overtime in collecting thorns for us. It seems she sends us the great, real sorrows and hands our neighbors across the street only an occasional bon-bon trouble put up in a perfumed, beribboned box.

We forget we know only part of their trial or sorrow—never all. We forget while we know all our troubles, we do not recognize all the good we might enjoy if we would—the unnoted things dear in our lives that should greatly lessen our pain. We forget the equity.

In business the equity is the net value of a house or other property over all mortgages or claims against it. There is an equity in your favor, on a bookkeeping account, if what is owed you is more than what you owe.

Two men may have all their possessions in the separate ownership of two houses. The one who has a three thousand dollar house free from debt may envy the owner of the ten thousand house next door, unknowing it is covered by an eight thousand dollar mortgage, leaving this man's equity at two thousand dol-

* From *The Crown of Individuality*. Copyright, 1909, by Fleming H. Revell Company.

lars. The owner of the small house is the richer of the two men. It is the equity that proves it. The philosophy of the equity illuminates many of life's greatest problems. It may soften the pain and sweeten our living by showing how equity intensifies our optimism. Recognition of the equity helps us to retain our crown of individuality.

Under the seeming injustice of life, Nature is constantly seeking—equalizing, balance, justice. Nature keeps books with the individual. Her justice consists neither in the debit nor in the credit side of her ledger, but in the difference,—the net, the balance, the equity. What seems to us injustice is often really only our concentration on one side of the account—to the exclusion of the other. We exaggerate our sorrows so that they eclipse our joys. We are unjust to what we have in hungering for what we have not; we make our unsatisfied desires, not our possessions, the test of happiness.

Sometimes, with a sigh on our lips and a sob creeping into our throat, we face our life in numb rebellion. We are so vividly conscious of what we have to bear that we may forget our reason for happiness. Our sorrows seen through the magnifying glass of discouragement, loom large before us. Our joys through the reducing glass of unsatisfied desire minify into almost nothingness. We permit what we lack to poison the waters of what we have. We forget the equity. We forget the big, clear, broad sweep of net happiness still remaining to us. The mortgage of care, sorrow and responsibility blinds us to our *real* possessions.

There are times when some affliction, some illness holds us in its close, deadly pressure. The pain seems beyond the bearing. It seems so unjust, so cruelly hard to suffer. It mars our life; disturbs the simple sweetness of the best in our nature; keeps us ever slaves under the awful spell of its presence or under the grim tyranny of fear at its recurrence. It makes us sometimes bitter and unjust in our poor, misleading speech. But in our temporary times of relief the tide of courage, love, gentleness, tenderness, runs just as strong as ever, just as earnest, in the high sea of our heart's desire.

If we can remember the equity we can make slightly easier this bed of pain. We may find joys in thoughts that lull the pang.

We may find our place in life a little softened from the struggles of the past, some good fortune may add to our equity; the touch of some inspiring friendship may hearten us to new bravery. We may realize that, because of our very illness, in the windings of time, the craft of some great joy has sailed to us along the river of sorrow and anchored in our heart.

We may envy the fame, fortune or prosperity of another, unknowing the mortgages of care, responsibility, opposition and worry that reduce the realness of what he has. We might be unwilling to pay a small percentage of the price it has cost him. His net happiness may be really less than ours.

A business man may pass through fearful times of stress and storm, trying hard to keep the flag of hope ever flying, watching carefully for rocks of financial discredit, delayed payments and heroic effort—to bring his ship of enterprise safe into harbor. The employees, leaving at the stroke of the bell, may go home and drop all thought of business. They look with envy, perhaps, at his easy position, thinking and knowing nothing of his constant courageous battle. They like the property, forget his mortgages of worry and responsibility and overlook the sympathy and better work and loyalty they would give if they realized—the equity.

They who have no children feel that they are the one thing lacking for happiness. Those who have them may concentrate on the hardship of so many to feed and care for and educate. One may put too much stress on the loss, the other too much on the responsibility. Both may forget the equity.

One great reason for much of our manufactured sorrow and misery is that we measure our lives by what we judge of others, not by true estimate of our own. Life in its highest sense is not a competition with others but with ourselves. Have you ever sat in the local train and felt you were making good time? Suddenly the express whizzes by, with a rush and a roar, in the same direction on a parallel track. As you watch this train your own seems not only making no progress whatever but seems actually going rapidly back on the track, nearer to its starting point. When the express disappears you become conscious that your train has really been cutting distance all the time. Of course, we realize it is only an illusion. In our daily life we make similar mistakes that vitalize

our sorrows and put happiness into a moaning, restless sleep, with wet eyes at dawn, because we—forget the equity.

If we have really much to bear, our attitude is making the bearing harder. It is making our power over conditions less, their power over us more. Let a fresh, clear, bracing breeze of optimism and new courage blow through the soul. Let us forget our sorrows in remembering our joys; lessen our pain in realization that our imagination is increasing it. Let us remember the equity, the great possibilities, powers and possessions for good to ourselves and the world—still left us. If even *then* it seems little, throw in great handfuls of hope, purpose, confidence, determination, courage. Let us make it seem greater—until it really becomes greater.

We are inclined to regard all happiness, success and sunshine as our due, which we have earned somehow by merely coming into the world and consenting to live here, while—trial, sorrow and pain seem an unjust invasion of our individual rights. The possession that would be the crowning joy of one might be the useless incumbrance or the last stroke of despair to another. We forget the equity in judging ourselves; we forget it in judging others.

In our bookkeeping in business we do not let some one's debit of one hundred dollars wipe out his thousand dollar credit; we realize that the man has an equity of nine hundred dollars remaining; that he has this amount still to his credit. Why do we not let such justice apply to the acts of others?

The friend who has been kind and generous to us for years, who has stood bravely by us in hours of darkness, whose hand has steadied us through a crisis, who should have many golden spots in memory to his credit—may prove weak, may offend us, may even desert us. In our hurt we may let the act of a moment neutralize the years of constancy, truth, and loyalty—one debit cancels in an instant his long account of credits. We make it harder for him, harder for ourselves, by forgetting the equity, by overlooking the margin still remaining to his credit. A little patience, a little tolerance, a little generous waiting and watching before pronouncing final judgment, may do wonders in this weary world.

For years some man in public life may have struggled by consecration to purpose, by loyalty to principle, by faithful adherence to duty, and at last—reached a pinnacle of fame. The world honors him; his life is held up as a model an inspiration to the young, a source of pride to all. But that man may do a wicked thing, and the world is startled by the discovery. Society says, "Now he is unmasked; now we know his real character!" One evil act becomes typical of a whole life. One evil act submerges all the good of years of faithful service.

Does society ever make one good act the expression of a character? Does it ever let one good act sweep like a mighty tide over a wicked life and bury it forever from sight and memory? That man's character may not have been hidden. There may have been a sudden temptation, one that came when mind was weary, hope weak, and body worn, every sentinel against sin, for the time, withdrawn—and the victory was an easy one. Under the compelling power of an act once committed, morally dazed, he may have involved himself further—doing what he could, not what he should. The act was wrong. It was a big, black mortgage on a life; but the equity, the justice of the balance of good, is his—and we wrong him by forgetting it.

Poets, preachers, teachers delight to say character is a mighty structure, put together block by block, which may be ruined in an instant, fall into dust and chaos by one evil deed. It is not so—this is cruelly unjust, untrue. Character cannot be killed in an instant—it is only reputation that can be slain by one act. Great single deeds do not make character—large single evil acts cannot ruin it. Character is built of trifles. The real test is the equity,—the balance of the good over the evil.

It may be the Infinite will so judge us; that he will regard no single black act as being our whole life; that he will judge us by our equity, letting good impulses, high motives, faithfulness in little things, true unselfishness, brotherly love, kindness, and exalted ideals, balance, offset and neutralize many of the acts of our human weakness, as we—in our poor human recognition of justice—permit a payment on account to cancel part of a debt.

(The next chapter in this series, "Running Away From Life," will appear in the April number of the ERA. In June, the first article on *Little Problems in Married Life* will appear.)

Joseph Smith, a Prophet of God.

BY ELDER GEORGE W. CROCKWELL.

V.

For behold the Southern states shall be divided against the Northern states, and the Southern states will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations: and thus war shall be poured out upon all nations (Doc. and Cov. 87: 3).

That the Southern states were divided against the Northern states I have proved. The war of 1861 to 1865, known as the Civil war in the United States, was the culmination of an ordinance of secession passed by a State convention held at Charleston, South Carolina, December 20, 1860, declaring South Carolina to be separated from the Union forever. Within six weeks, six other slave states had seceded: Mississippi, Florida, Alabama, Georgia, Louisiana, in January, 1861, and Texas in February. On the 4th of February, 1861, delegates from the seceded states met in congress at Montgomery, the capital of Alabama, and formed a Southern Confederacy, with the title of Confederate States of America, and adopted a flag consisting of three bars—the upper and lower red, the middle one white with a blue field, containing a circle of seven stars. On the 9th of February the Confederate Congress elected Jefferson Davis president of the Confederacy, with Alexander H. Stevens, vice-president, thus completing the division of the Southern states from the Northern states.

“The Southern states will call on other nations, even the nation of Great Britain, as it is called.” During the war of the Rebellion the Southern states did call on Great Britain. Gladstone expressed the opinion that Jefferson Davis had founded a nation.

A number of Confederate cruisers were built, equipped and manned for war in British ports; these almost drove American commerce from the ocean.

After the war was over, the United States put forward a claim and demanded of Great Britain damages. This is known in history as "The Alabama Claim." After much controversy a tribunal was chosen which met at Geneva, September 14, 1872, and awarded the United States damages in the sum of fifteen and one half million dollars.

And they shall also call upon other nations, in order to defend themselves against other nations.

I hold that this passage refers to the Southern states, and not to Great Britain, as it has been sometimes interpreted. It is a rule that a personal pronoun must agree with its antecedent in person and number. The pronoun *they* being in the plural number, must therefore apply to the Southern states, and not to the nation of Great Britain—that being in the singular number, and the prophet refers to Great Britain as "it" just prior to the pronoun "they." Besides, Great Britain had no occasion to call on any nation at this time, therefore it could not "also call on other nations." Let me quote both sentences together: "The Southern states will call on other nations, even the nation of Great Britain, as it is called, and they [the Southern states] shall also call on other nations."

Did the Southern states call on other nations besides Great Britain? We read in *The Library of Universal History*, Vol. 7, page 2,858:

The relations of the National government with England and France were not pleasant, as both these powers, as well as Spain, had recognized the Confederates as belligerents. The Confederate government later sent James M. Mason, of Virginia, to England, and John Slidel, of Louisiana, to France, as commissioners. But neither country would recognize the gentlemen in their official capacity.

This, I take it, is proof sufficient that they did call on other nations; and that they did so to protect themselves against other nations, is self-evident, else why should they call on other nations for assistance? "And thus war shall be poured out on all nations."

Now, is the war here spoken of to be poured out on all nations? Let us return to the former part of the verse, and see if we can learn what was done. The Southern states called on Great Britain and the Southern states called on France and Spain, as proven. This passage must, then, mean that by one nation calling on another, in case of trouble, war will be poured out on all nations. How has this part been fulfilled?

In 1861, the Franco-Mexican war—Spain and England also invaded Mexico with France; 1865, Chili joined Japan in the war with Peru; 1866, Venezuela, Ecuador and Bolivia conducted an alliance with Peru in the war with Spain; 1870, French against Prussia—all the Germans rallied to the aid of Prussia; 1877, Zulus invaded South Africa—Great Britain went to the relief of the Boers. This list could be continued, but a sufficient number has been quoted to clearly prove a literal fulfilment.

And it shall come to pass after many days slaves shall rise up against their masters, who shall be marshaled and disciplined for war (verse 4).

This was in part fulfilled in the Civil war. According to the records of the war department there were eighty-four colored, or negro, regiments, enlisted in the Union army. A total number of two hundred thousand slaves were marshaled and disciplined for service and fought against their masters. The present conditions in the South justify the expectation of future trouble between the races in that section. It is a familiar saying in those states, "The North thought at the close of the war that the negro question was settled. The question at issue then was settled, but another has arisen which no doubt will take more shedding of blood. This is the question of race equality before the law."

The negro, in many of the Southern states, has been practically disfranchised, although guaranteed by the 15th amendment equal rights. This present treatment of the race, their advance in education, and their inherent love of liberty, (in the minds of many) will cause the colored people to take up arms and demand their rights under the Constitution from their former masters.

And it shall come to pass also that the remnants who are left of the land will marshal themselves and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation (verse 5).

I do not deem it necessary to go deeply into the proof that this part of the revelation was fulfilled. I shall only refer briefly to the fact that in the years 1872 to 1876, the Sioux Indians, under Sitting Bull and other noted chiefs, gave the United States one of the hardest Indian wars in the history of the nation, which did not end until after the great Custer massacre on the Little Big Horn, June 15, 1876, when the entire regiment, with General Custer himself, was slain. There was not a man left to tell the tale. The knowledge that this massacre took place is in the minds of many. A treaty of peace was finally signed in September, 1876. Again, in 1870, the Sioux went on the war path. A bloody war followed, and after a number of sanguinary battles in the bad lands of South Dakota, in December of that year and the January following, in which the United States army was often defeated, many men were lost in battle. At times it looked as if the Indians were so firmly entrenched in their strongholds that it was an impossibility to route them. After a number of desperate battles, the Indians were finally subdued by the U. S. cavalry, under the command of General Nelson A. Miles.

They most certainly did fulfil that part of the revelation, it seems to me.

PORTLAND, OREGON.

(TO BE CONTINUED.)

The Bible's Three Hundredth Anniversary.

It was in 1611 that the greatest book in the English language appeared in authorized form, having received the approval of James I, King of England. It is now announced that the tercentenary anniversary of the publication of the King James translation of the Holy Bible will be celebrated in England, beginning March 26, and in the United States beginning April 23. Before the King James version appeared, the English Church was divided in support of different versions. So, in 1604, at a conference, it was decided to make a new translation, which, because he sanctioned it, was called after King James I. It settled many disputes, and resulted in one undisputed and accepted version, simple in language, great in literary achievement, and preserving the majesty and sublimity of the original, impossible at a later time, when the language and thought of the English had grown more quibbling and corrupt. Besides, it set up a literary standard, which to this day has influenced all English literature. The celebration is worthy of observance.

The Home Guard.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "THE CASTLE BUILDER," "DAUGHTER OF THE NORTH," ETC.

Amanda had come home alone from the Sunday evening meeting, and after she had put her sleeping babe to bed, she had gone out on the front porch to enjoy the cool evening breeze. Feeling tired, she lay back in the old rocker, closed her eyes, and let the subdued night noises lull her to sleep. The ten o'clock express, whistling for the station, awoke her with a start. She rubbed her eyes, arose and walked slowly down the path to the gate, where she stood until the puffing train drew out and sped away down the valley.

Seeing the form of a man coming up the road from the station, Amanda withdrew from the gate to the shelter of the porch. The man slackened his pace as he drew near the house, and when he reached the gate he stopped. He had something in his hand which looked like a suit case. He stood for some time peering at the house, then opened the gate and came walking along the path. Amanda moved to the light of the open door, and stood there watching. She did not feel alarmed—it was likely one of the folks, or the neighbors; but why had he acted so oddly by the gate?

She recognized him when he reached the steps of the porch, but she stood silent, rooted to the spot, her bewildered eyes staring fixedly at her husband.

"Amanda," said he, "don't you know me?"

"George, is it really you? When—how—what are you doing here? Why did you not tell me? Are you ill?"

She backed from him into the room, and he followed. They saw each other more clearly by the light of the lamp. He took

her in his arms with nervous fervor, while she questioned in surprised tones.

"But, George, you have frightened me so. I thought you were hundreds of miles away. For sure, you are not sick?"

"No, dear, not exactly. Not sick in body, at least."

"Have you been released? Why did you not write me about it? But you have been out only six months."

"No; I have not been released."

"George!"

"Yes, Amanda, I *had* to come home. I couldn't stand it any longer. I had to come."

"I don't quite understand," she said, as she disengaged herself from him, looking at him in perplexity.

"I simply couldn't stand it longer, that is all," said he. "I had to come home—and here I am. . . I guess you don't like what I have done. . . You don't seem pleased to see me. But I say again, I had to come home to you and the baby. . . Where is he?"

"He's asleep in the bedroom. . . George, you do not mean to say that you left your mission field without permission?"

"Yes, I did."

"O, George!"

The wife dropped into a chair, struggling hard with her tears. He stood leaning against the wall, looking at her. He had gone over in his mind, during his home-coming, this meeting with his wife, and had expected some criticism on his doings, but this reception was more disappointing than he had imagined. It had been hard enough out there in the mission field, but this—

"Well, I might have known!" he said bitterly. "I might have known! But you do not understand, or perhaps you would not feel so badly about it. Amanda, I tried to do my duty—believe me, I tried so hard; but the strain on me became worse each day. You know I never could preach, and it seemed impossible for me to ever learn. As for tracing, it just made me sick. To have the door slammed in your face, to be called all that is mean and vile, to be looked upon as the scum of the earth, to force a religion on people that they did not want—all this went so against the grain that I could not stand it."

He paused, but she did not say anything.

"And then I was sent out in the country to work without purse or scrip. The president said that such an experience would do me good, would develop some dormant 'something' within me, and would also be easier on you in the matter of money. Well, I tried; but that was worse than town work. We were like tramps—we had to ask as many as twenty times to get something to eat, and then we slept out in the woods more than once, and, well—" The young man turned his face to the wall.

The wife looked up at him. "Yes," she said softly, "I believe it was hard on you."

After a painful pause, he turned again to her and said, "I know what this will mean to me. I know people will say that I am a coward, a deserter, and all that, but—"

"And what will it mean to me?"

"You can't be blamed. You haven't had anything to do with it. I am at fault, I guess, and I will take the blame."

"Won't I feel it just as much as you?"

"I suppose so—but you are not to blame—"

"Wait a moment, George. . . . Sit down here, and we'll talk it over. I also am to blame for this. I have done some complaining in my letters. It has been hard for me, and I have not been careful enough in what I have said. I hope the Lord will forgive me!"

She bowed her head again, and he took it within his arm.

"Little girl," he protested, "you are not to blame in anything. You have been brave, and if it had not been for you I could not have stayed as long as I did."

The awakening cry of a child in the other room drew the mother to it. With lamp in hand she went in, the young man following.

"May I see him?" he asked.

"He is going to sleep again. We had better not wake him. See, hasn't he grown!"

The father looked with admiring eyes at his child as it lay in its mother's bed, with little arms and legs outstretched, and chubby face upturned. Then he touched gently the plump baby cheek.

"Isn't he a dear?"

George nodded assent.

"Do you remember what you said to him the very day he was born?" asked she.

"No; what was it?"

"What a fine missionary he'll make!"

"Did I say that? I don't remember."

"Yes; and I think he will, too. I hope he will grow up to fulfil that prediction. . . . But, George, you are hungry. When did you eat last."

"Yesterday morning—but I am not hungry."

"Why, you must be starving! I'll get you something to eat right away."

With lamp in hand she led the way into the kitchen. She pulled the blinds carefully down to the bottom. Then she brought a pail of milk, a loaf of bread, and a bottle of fruit.

"I'll eat with you," she said. "I had very little supper, and I am hungry now. I know you like bread and milk, and you don't get it every day in the mission field—especially such milk as this. Here, the top goes into your bowl. I had splendid luck with my baking last time, which isn't often the case when I have visitors. It may be a little hard, but the cream will soften it."

She pushed two chairs up to the table and seated herself on one. He mechanically took the other. He was desperately hungry, and the bread and milk served by his wife in this way was tempting. As he took the spoon, he discovered that his hands were soiled by the day's travel.

"I'd like to have a wash first," he suggested. "I'm pretty dirty."

"Why, certainly. I'll get you a basin of water—and here's the soap and towel."

Then they ate their bread and milk.

"You must try these peaches," she urged. "I did not put up many this summer, because I knew you wouldn't be here to eat them. But these are some from that choice tree down at the bottom of the lot. Here, have some more cream."

"But you are not getting any."

"Oh, I don't like cream—tonight," she laughed. "There will be plenty for me after you have gone back to your mission field."

"But I am not going back."

"Don't say that! Of course you are going back. This is just a visit."

"How can I go back now?"

"Just as easy as you came, George, and easier than you can stay."

"No, no!"

The wife sipped at her bowl, and when her husband had finished his meal, she drew her chair close to his, leaning her arms on the table. He took her hands in his, looked at their somewhat calloused palms, and then into the face which was a little pinched. Her big brown eyes were larger than ever, he thought, but the slight wave in her hair was the same, though she had diligently combed it back into the plain, old-fashioned style to which she was accustomed.

"It's good to be home again, and with you," he said, as he held her hands more closely.

"Yes, George, it is good to see you; but—but your home-coming isn't just right, is it?"

"No, I guess not; but—"

"There is a sting to the sweetness to me, and to you, too—now isn't there?"

"Yes."

"Make this just a visit, George, and come home right to me and your boy, and there will be no sting then. You will, won't you?"

"How can I? It's too late."

"Are you sure of that? How many people know of your coming here?"

"My companion and the conference president know. The mission president will know soon, and then the whole Church, I suppose."

"And tomorrow morning you will have to give an account of yourself to our surprised neighbors, and the whole town. What will you say?"

"Tell the truth, and take the consequences. I won't care, if you will stay by me."

"Yes, I'll stay by you; but I'd rather do it in this way: I'll

work for you, pray for you, and never utter another complaining word. I'll do anything for you, so that you can go back and honorably fulfil your mission. . . . I want you to fill your mission as your father did, as you, yourself, hoped to fill it—as you will want your son to do. . . . Go back, George, and try again. I know you can do it, and I will help you."

The crying of the baby drew the mother away for a few minutes. When she returned she found her husband leaning on the table, his face in his hands. She put her arms around him, and then he drew her down on to his knee.

"Yes, Amanda, I'll go back," he said. "I'll promise you to go back and make up for lost time. Just let me get on my feet again, and earn some more money, and—"

"George, you must go back now—this very night!"

"I can't do that."

"Yes, you can. That will be best. That will save you, and—and save me. Daylight must not find you here. It is now nearly twelve. At 2:30 a train leaves that you can take. Go back to your mission field. No one will be the wiser for this visit. Your president will forgive you, and say nothing. Go on with your work. Get the spirit of your mission, and the time will fly. It's just a few months more, and then when you come home your boy will run to the gate to meet you, and all the world may know that you are home—but not now!"

"I haven't a cent of money, Amanda."

"I have. I have fifteen dollars. I was going to send it to you next week."

"That is not enough to take me back."

Amanda hesitated a moment, fearful that some insurmountable obstacle should come before them. Then a happy thought came.

"It will take you part way," she said. "It will get you out of here. Don't buy a ticket at the station, but get right on the train and pay the conductor. Ride as far as you can, and then telegraph me an address, and I will telegraph you more money. . . . Oh, I'll get it! Trust me for that! You'll go, won't you?"

"If you say so—yes, I'll go!"

Shortly after two o'clock the young man, with suit case in hand, left the house. The young woman accompanied him to the gate, and there they parted. She watched him go down the road and disappear in the darkness. Presently the train was heard rumbling into the station, then the line of shining lights glided noisily out again, and was soon lost behind the trees. Amanda stood looking and listening until she saw and heard no more, then she turned and walked slowly up the path to the house.

A Crisis.

(For the Improvement Era.)

Ambition in his breast was all aflame;
 It smote him with a frenzied, burning craze
 To seize that phantom prize—alluring fame—
 And reap his measure of a world's vain praise.

High aspiration matched with strength supreme
 Could vanquish all, so let them come who might;
 Ah, soon triumphant, his the cherished dream—
 A flash of victory burst upon his sight!

But strange things happen oft to mortal men,
 Just when they think to quaff the cooling draught;
 The cup e'en to the parched lips, and then,
 Down falls some cruel, intervening shaft.

It seemed to *him* thus, at the crucial time—
 A triumph full within his eager grasp—
 Called hence where ne'er the sound of plaudits chime,
 To self-abasing toil, and thankless task.

He bent his own to that superior will,
 Gave o'er the quest to unenduring fame;
 Now plied his strength the law of love to fill,
 And gathered wealth that lasts beyond a name.

You might have hailed him "conqueror" as he passed:
 Now thousands bless his service with their love,
 He smiles upon his fortune thus amassed
 And gives the *praise* to Him who rules above.

LOUIS W. LARSEN.

The Greatest Problem of the Human Race.

BY DR. ROBERT STEWART, PH. D., PROFESSOR OF CHEMISTRY AT THE
UTAH AGRICULTURAL COLLEGE.

[Recently at chapel service Dr. Stewart delivered, before the student body, this thoughtful talk on the importance of an agricultural education. It contains just such encouragement to young men to go "back to the farm" as thousands of them need today, and incidentally tells why the state is willing to expend two hundred dollars a year for every student who attends the Agricultural college. One half the people of the world go to bed hungry every night, and the great problem confronting the human race today is learning how to produce food enough to feed itself. The ERA obtained the text through the courtesy of Mr. Lon. J. Haddock.—EDITORS.)

Even in this enlightened age, we occasionally hear some public speaker make the remark that man, to become an educated man, must study this or that subject. It is only recently that we heard the statement, in all seriousness, that a man was not educated until he had studied Latin. Webster's dictionary defines "educate" as "to develop and cultivate, whether physically, mentally or morally, but more completely limited to mental activities or senses. . . . To prepare for any calling or business by systematic instruction." Spencer says, "To prepare us for complete living is the function which education has to discharge."

Since the beginning of history, at least, the human race has been divided as to what is the best form of education. Probably as long as the race shall last it will still be divided, possibly because there is no one best form of education. The kind of an education which is good for one man, probably is not the kind

which another should receive. I have no quarrel with any form of education or any particular subject. They all have their part to play in the development of the human race. The human mind is peculiarly constituted; it hangs on to old-fashioned ideas and traditions. It is remarkable how we fight tenaciously against the acceptance of a new idea; how we fear that the acceptance of a new idea will be the means of destroying the race by depriving it of an education. We once formerly thought that kings ruled by divine right. In some parts of the world today that conception is tenaciously held by a portion of the human race. At one time it was thought that it was the divine right of a gentleman's son to receive an education, and that an education was not for the common rabble. President Eliot, of Harvard, has clearly demonstrated that the so-called classical education of today did not have a divine origin, but that it is only three hundred years old; and this, in the language of President Jordan of Stanford, "displaced, after a severe struggle, an entirely different course of training, consisting of scholastic theology and metaphysics, while this in turn was simply the usurper of a throne formerly occupied by grammar, rhetoric and logic, with a little mathematics, music and astronomy. Thus," he continues, "a complete revolution of the whole list of studies might occur again without scholarship becoming a by-word or education perishing from the earth."

Why, less than a hundred years ago the scientific world could not receive an audience before the throne of education. At that time the faculty of Harvard grudgingly granted permission to the establishment of a two-hour course in science (botany) through one semester. This was all the science taught in that great institution at that time, and in fact in America. But today it is estimated that it would take a brilliant student at least thirteen and a half years to complete all the scientific studies offered at that same institution. Thus it has taken a hundred years of constant fighting for the scientific world to gain its place in curriculums of the schools of today.

How long will it be before we realize that it matters not so much what we study, as it does the manner in which we study it? Horrible though the thought may be, I can even conceive of an educated man who has never seen a text book on chemistry

Agricultural education of today is simply carrying on the fight for recognition that the classical education carried on three hundred years ago, and that scientific education carried on one hundred years ago. And, like its predecessors, it is winning in the fight. I am a firm believer in this form of education rightly directed. We no longer believe that education is the divine right only of the so-called gentleman's son, but we do believe that it is the divine right of every American citizen who desires to avail himself of the opportunity. We believe that education should be placed within reach of every citizen. We believe this so strongly that the state makes vast appropriations for the support of education. The expenditure of such vast sums of money by the state is justified for one of three reasons: for protection, for charity, and as an investment. The students of this institution in part are receiving the benefits of the expenditures of this money. Have you ever asked yourselves why the state is expending such sums of money on you? It is costing the state of Utah in the neighborhood of two hundred dollars per year for every one of the students who is attending the Agricultural college. Why does the state do this? Do you—the students—belong to that class from which society needs protection? Evidently you are not criminals and therefore society needs no protection from you, and yet the time was when if you were to announce your intention of attending the Agricultural college your listeners would probably inquire for how long and for what you had been sent up. Neither are you members of that class of society for which charity must be provided. Therefore, the state in expending such sums of money upon your education must be making an investment. Whenever an investment is made, returns in the form of interest are expected on the investment. How does the state expect to receive any returns on the investment it is making in you? Evidently by making you better citizens. If the state can make of you better citizens than when you came here, it will reap ample returns on its investment.

Keeping this in mind, it ought to be evident that the best form of education for you to receive will vary with the individual student and his natural inclinations. For a student without any natural qualifications to endeavor to study medicine merely because

someone else has made a great success in that line of work, is a great mistake. The world would be far better off if half the physicians now in existence would turn to some other line of endeavor for which they are better qualified. It is a contemptible form of education which will take a good blacksmith away from his anvil and convert him into a mediocre professor of chemistry. Would not the state be making a better investment by providing means of making him a better blacksmith?

That form of education which would take a boy from the farm, who has a natural love for animals and plants, and by holding up to him false ideals, convert him into a ribbon-counter clerk at forty dollars per month, is not serving the best interests of the state. If by our teaching or by our attitude we make him feel that he has made a failure of life if he goes back to the farm, we have betrayed the trust imposed upon us by the state.

And I sometimes feel that agricultural education of today ought to be somewhat redirected. The faculties of agricultural colleges are largely to blame for the fact that graduates of these colleges are made to feel that they have made a failure unless they are successful in securing a position as an investigator in some experiment station, the U. S. Department of Agriculture, or as a teacher of agriculture in a high school or college. When, as a matter of fact, better positions, in the long-run, and possibly positions some of us are more adapted to, are waiting for us on the farm. These positions are better from any point of view: money returns, independence or a life of service. The greatest problem of the human race is now pressing for solution—the problem of the existence of the race itself. No race can perpetuate itself until it first learns how to produce enough food to feed itself. No race has ever done this. Did you ever stop to think of the fact that probably tonight one half the people of the world will go to bed hungry? Not exactly supperless, but without sufficient nourishment to sustain the needs of the body. If this be true, is not the biggest problem before the human race today the problem of learning how to produce enough food to feed itself?

There are only four countries in the world at all comparable in size and population: namely, India, China, Russia and the

United States. The first three of these countries have tried to solve the problem and have failed. To date, the United States has been able to produce enough food to feed itself only by virtue of the new and virgin land which has been constantly opening up. But that land today is nearly all gone. We have new problems to solve that our forefathers never dreamed of. The population of America has doubled itself four times during the last century; and if it continues in the same proportion, long before 1950 we shall have a population of two hundred millions of people, and before the dawn of a new century the population of the United States will be over five hundred millions. Of course, there are certain natural checks on the growth of population which may slightly retard this growth in the future. Be that growth what it may, how are we going to feed the population which will inevitably arise?

The United States is in a peculiar situation. There is no relief for us, as there has been for continental Europe during the past four hundred years. The discovery of the New World has assisted Europe in this solution during the past four hundred years, but we can look for no relief in this way. There are no new worlds to discover from which we can receive food, except that world wherein we can make the soil produce four times what it is now producing. This is the new world left for us to discover, and America is going to discover it; but to discover it there are many problems which must be solved. But these problems cannot be solved by the help of the peasant of Europe, or the coolies of India or China, or the serfs of Russia, but they must be solved by the combined efforts of three classes of men in America: by the experiment investigator, by the teacher of agriculture, and by an educated class of farmers; and of the three, the latter is probably the most important.

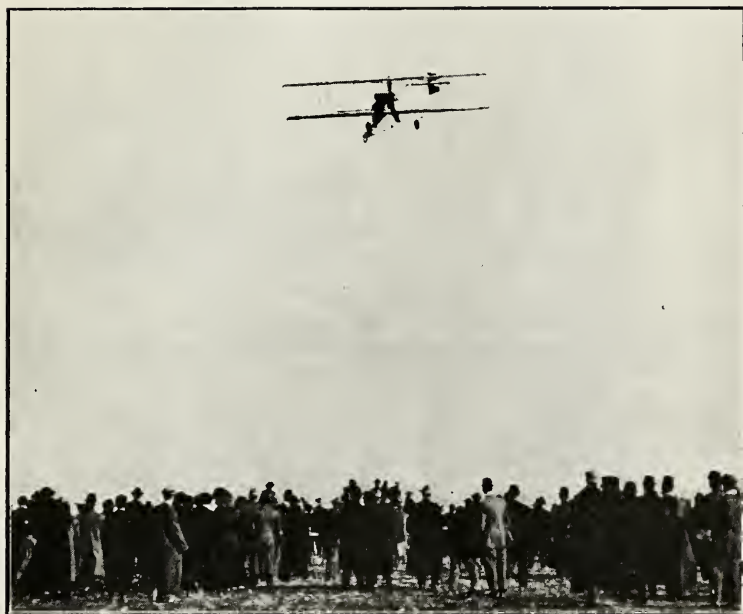
And what will it mean to have an educated class of farmers? To educate means "to prepare for any calling or business by systematic instruction." Evidently, then, the state can make no wiser investment than to educate our future race of farmers by systematic instruction regarding all phases of their future line of work. And the people who shall receive that instruction will be educated men in the fullest sense of the word, although they may

not be able to give a complete demonstration of the constitution of the benzine molecule.

There will arise a new civilization such as the world has never before seen, in which the farmer is prepared for a complete and successful life; and, in the language of one writer:

He has achieved success who has lived well, laughed often, loved much; who has gained the respect of intelligent men, and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved hobby, a perfect poem, or securing a soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction.

LOGAN, UTAH.



At the Aviation Meet, Salt Lake City, February 12, 15, 16, 1911.
Aviator Ely in the air over Barrington Park, February 12.

To My Missionary Boy.

(For the Improvement Era.)

My boy, when first you saw the light of day,
With joy I gazed upon your baby face,
Your form pressed closely to my throbbing heart;
As day by day I held you in my fond embrace,
My heart to heaven turned with gratitude
That he had given a jewel to my care.
Oft on your tiny face, my fancy saw
A look as beautiful as angels wear.

Then, when you learned your father's face to know,
And lisped my name with loving, baby tongue,
What rapture filled my soul, as each new word
Was uttered, while on each I breathless hung!
How proud I was to see your childish feet
Learn one by one a little step to take;
Oh, how I prayed for you, when first you slept;
And watched to guard you when you should awake!

My boy, see how you've grown so strong and tall!
To me a few short years it only seems,
Since, kneeling down beside your bed I prayed
For God to bless you, and to send sweet dreams!
Yet over you, my child, I pleading pray
That angels pure your thoughts and acts may guide;
And even when some boyish follies press,
Still more I love you, though I seem to chide.

While far away from mother's care you roam,
Remember all her precepts you have heard;
Encourage lofty thoughts; do noble deeds,
And from your tongue let fall no evil word.
Take for example honest, upright men;
Strive hard to do your Heavenly Father's will.
Remember, though the seas divide, both night and day
I plead for you, my boy, and love you still!

ANNIE MALIN.

The Worth of a Boy.

BY LELLA MARLER HOGGAN.

Irving Fisher, Professor of Political Economy at Yale College, says, "An eight-pound baby is worth, at its birth, \$302 per pound. That is a child's value as a potential wealth producer. If he lives out the normal term of years, he can produce \$2,900 more wealth than it costs to rear him, and maintain him as an adult."

"But," says J. L. Harbour, in referring to Professor Fisher's figures, "the baby's value as a joy-producer is not to be reckoned in dollars and cents."

What is a boy worth? Ask the mother who has passed down through the shadows of the valley of death, and walked alone with God. As she clasps her precious gift to her heart in awe and gratitude, she could tell you what a boy is worth, if she could find words.

Ask the proud father who catches his little one to his heart when the infant lips first lisp his name.

What is a boy worth to the anxious parent who bends over the little fellow's sick-bed, and pleads with God to spare the darling one a little longer?

What is he worth as he lies cold in death, and a broken-hearted mother touches his white lips, or arranges clustered blossoms on the little heap of dust above him?

What is the boy worth, as he stands in the prison cell, and kisses his white-faced mother and his gray-haired father a last goodbye before he goes to a hangman's doom?

Only God can name the value mark. He placed it upon the child before it came to the earth-life; but the figures are too difficult for our mortal eyes to read.

The boy's school-fellows, his family, his teachers and friends have each placed a value mark upon him. Perhaps the town board, and mayhap the constable or sheriff, has tagged the little fellow, "What is he worth?"

The weight of the ages is upon him. He is the sum total of all those who have gone before. Bound up in his soul are capabilities and possibilities too great to be estimated. If he proves true to the trust God placed upon him when he came into the earth—if he fills the measure of his creation—perhaps those who follow after him shall chant his name in anthems of praise, and rear monuments in his remembrance.

We know that he is worth educating. He is worth tears and prayers and love and labor and sacrifice. He is worth saving.

We cannot put a money value on the boyhood of such men as Washington and Lincoln. Joseph Smith was a boy prophet, and even the Master was first the Christ-child.

Perhaps a good boy is not worth any more love and labor than a wayward one. Sometimes the wayward boy has more of the metal in him that counts for worth than the good boy possesses. But whether the boy be good or wayward, he is forever worth the cost.

You can get the full value out of a boy, only by interpreting his heart and living up to the fulness of that interpretation. But where is the wisdom that shall interpret a child's heart?

The story of the great race Child is one of the keys by which we may enter the secret chamber. In what order did primitive man develop his powers and virtues?

He was once a cave-dweller, and hunted wild beasts. When he led a pastoral life he was a wanderer. At first he fought his battles alone, but when he learned the power of co-operation he joined with his fellows in warfare.

The boy is at one time a cave-dweller, a little savage. At another time he is a wanderer, an adventurer. Later he joins with his fellows and becomes one of a gang, and is led by the gang spirit, whether for good or evil.

And so, each stage of his development is governed by an inborn race-instinct, or an inherited impulse. To man is left the work of directing these instincts and impulses. Every normal child desires to be constantly active. This activity should never be crushed, but should be encouraged and directed. To this end, games and plays and occupations have been worked out for his good. Every child should be taught how to work and how to play. He

should learn how to invent and construct his own playthings. Every boy should have a garden and one or more living pets. He should have some means of earning money, and his property rights should be strictly respected. No child will give the best of himself in service to a tyrant. If he is treated as an equal, a partner, a companion, he will live up to the best that is within him. If his individuality is respected, and he is given a chance to express his opinion and make known his purposes, he will feel the joy of being a helper, and will exert his best efforts.

A child's rights should forever be respected and upheld. He has a right to the best songs, the best stories, the best books, and the best companions obtainable. He has a right to learn to give and to take, and to willingly obey law. He has a right to his childhood and the stages following it,—a right to live out his true ideal in freedom. He has a right to his belongings and a place for them, and a right to the employments that give him the most joy. He has a right to justice and to truth. He should be loved and protected and assisted to grow into an independent, loving, helpful boy. His freedom and happiness should be guarded as a sacred trust. From earliest childhood he should learn to be self-governing and self-sustaining, as far as possible. His undesirable traits of character should not be aggravated by punishments, but the opposite virtues should be educated. Repeated slight experiences in the right direction develop moral strength. All punishments should grow out of the offense, as a natural result.

Restrain him in great matters, but overlook the trivial ones. Make the boy feel that he is loved and trusted, and that true love is willing to labor and endure sacrifice. He should be taught that every cause has its effect and that he will get exactly what he pays for. Let him feel that he is a brave little hero, that he is needed to do his part of the world's work, that life is worth the cost, and that his effort will help to make the world more good and beautiful and true.

Any one who helps to bring a boy to a higher, better life, has lifted his hand in the cause of righteousness; while any man or woman who fails to do their portion in the redemption of childhood, has put a block in the path of the progress of the world; for in a way, every man is a keeper of his neighbor's child.

Reciprocity With Canada.

BY DR. JOSEPH M. TANNER.

The question of reciprocity is one of foremost commercial importance to the United States, at this time,—one of very general discussion. For many years our trade relations with countries whose productions are not likely to interfere with the commercial interests of the United States, have been up for discussion under the subject of reciprocity. Many years ago James G. Blaine, called the father of reciprocity, advocated strongly mutual trade concessions with the American republics to the south of us.

President McKinley, in Buffalo, at the Pan-American Exposition, declared that the people of the United States must take a broader view of their commercial relations, and make concessions to those countries against which we do not really need any protection. The declarations of our late president have been the subject of prolonged discussions among the political parties of the United States, and political conventions have not unfrequently declared that there must be some change in our commercial policy with those countries whose interests are identical with ours.

For many years Canada has sought commercial reciprocity with us, which that country clearly foresaw would be mutually advantageous. The position of Canada has been somewhat peculiar. It is a country of about eight million people, and the demands upon its population for the farming interests of the country have been so great that the manufacturing establishments of the country, through want of capital and experience, could not meet the demands of the west for agricultural implements and allied machinery. For that reason Canada has been compelled to draw upon the United States for supplies which it could not itself provide.

As a result, Canadian tariff has been low, and the United States has profited very largely from these Canadian necessities.

Little by little, American capital has crossed the line, manufacturing establishments have been increased, and new ones have been established, but the supply was still insufficient to meet the demand. However, Canada's rapid development in manufacturing, and the consequently increased flow of capital from this country across the borders, has given rise to a fear that too much money was leaving our country, and that steps should be taken to maintain, if possible, the most excellent markets which Canada furnishes us. Today we are selling in Canadian markets more than two hundred million dollars worth of goods every year, a market which eight millions of people furnish us. In return we are taking from Canada less than half that amount.

In consequence of these unequal conditions, Canada came to what might be termed a parting of the ways. That country must do one of two things. It must either raise its tariff and do as nearly as possibly all its own manufacturing, or it must secure from the United States, by the terms of treaty or otherwise, some reciprocal relation that would open the American market to more Canadian produce. Heretofore Canada had been doing all the wooing, but the executive department of our country was apprised of the fact that Canada's most excellent market might be lost to us in a large measure before many years, if something were not done by us to retain it. It is generally believed, therefore, that this time the invitation came from us, and those who believe in reciprocity think that we, having wooed them, should meet our advancement more in a spirit of fair play than has hitherto existed.

The situation commercially is simply this: a great agricultural country like Canada, whose population is comparatively sparse, needs some close neighbor for its surplus produce. The surplus, however, is so small when compared with the powers of consumption of the United States as to be of no great consequence. When the reciprocity treaty was under consideration, the president and his advisers had at their disposition the best expert knowledge that the country afforded. The facts and figures were, therefore, at his command, and he was in a position to answer every objec-

tion that might be raised. The first immediate disadvantage might be found in the cattle industry of the West. The decrease in cattle, however, both in the United States and Canada, is so rapid that both countries will find it difficult to maintain a normal supply. True, many cattlemen believe that the scarcer cattle become, the higher the prices will be. That is a mistake. Beyond certain limits prices cannot very well go, because consumption will cease, and there are other articles of diet that provide the human body with the protein which the beef furnishes.

The standard of living in Canada is so similar to that of the United States that the question of underpaid labor cannot arise, neither does the cheapness of land count in the question of prices. Canadian land is going up rapidly in value, and will be governed the same as land is governed in price in the United States—by its productive power.

The question may be asked, "What are the foremost reasons for reciprocity between this country and Canada?"

The first reason, in my opinion, is this: If we do not accept reciprocity now, Canada will take steps as fast as possible to cut off our exports to that country, by the establishment of new manufactures, and by other means. We now enjoy an advantage in our trade with Canada that we cannot hope to hold without conceding something as a matter of fair play.

In the second place, there is no more reason why a tariff line should be built up between this country and Canada, than there is for constructing a tariff wall between the different states. If reciprocity prevails, it will lead to the construction of railroads north and south across the boundary line. In a commercial sense, it will mean the enlargement of our country, by the facility which will be given to commerce. Canada will not be governed in this matter by the wishes of the mother country. Our neighbor enjoys absolutely a right to fix her tariffs according to the wishes of her own people and her own best interests.

Third, Canada would really take more from us under reciprocity relations than we would require of that country. Canada needs our fruits, both fresh and canned, as well as our enormous quantities of machinery. Utah, by railroads, is in direct communication with Alberta. Her orchards and her canning factories

would immediately respond to an enlarged market in that province. As a sheep country, Canada is really a negligible quantity. The prices for mutton today, in Lethbridge, are higher than they are in Chicago. The price of wheat in Canada is determined largely by the Liverpool market. If we except the needs at Minnesota of Canadian hard wheat, which the United States cannot well produce, the wheat market is not likely to be long disturbed. As for the lumber interests, one of the greatest menaces to the building operations of the United States is found in the fact that so much of the timber land in this country is in the hands of great monopolies.

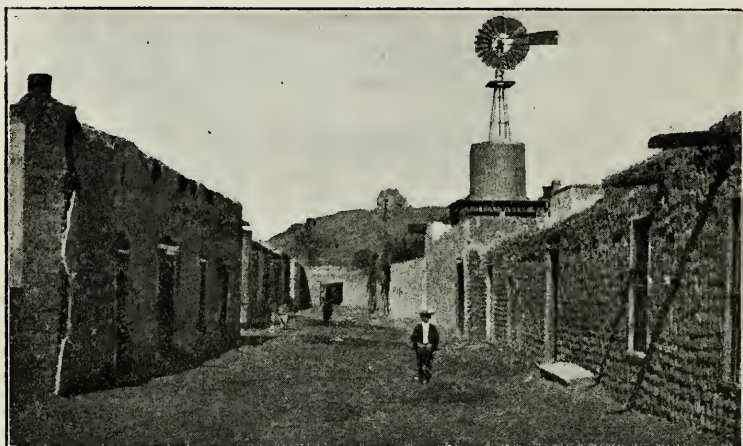
Many will remember the predictions of grave consequences to this country when similar legislation affecting the Philippine Islands and Cuba was under consideration. Our concessions to these islands were made, and the people generally at this time have forgotten that there was even an objection made to them. As for the evil consequences, they evoke, at this lapse of time, merely a smile. If reciprocity succeeds, it is safe to say that five years will not pass before we shall have forgotten that an objection was ever raised, and when we are reminded of its benefits, we shall wonder what all the trouble was about.



CASA DE ADOBE, AN ADOBE HOUSE, CIUDAD JUAREZ, MEXICO



COMMERCIAL ST., CIUDAD JUAREZ, MEXICO.



A RESIDENCE STREET IN CIUDAD JUAREZ, MEXICO.

Ciudad Juarez, Mexico, the present seat of the Mexican revolution, was placed under martial law on February 15, by General Navarro. All the business and amusement places were closed, and the General took possession of the Mexico Northwestern, which leads to Casas Grandes, declaring he will operate the railways. He will send out forces of soldiers from Juarez to hunt for insurrectos, east, west and southwest of the city. The city is located just across the Rio Grande, opposite El Paso, Texas.

Editor's Table.

The Revolution in Mexico.

According to the most reliable information obtainable, actual civil war exists in Mexico. The revolutionary movement is gradually spreading, the insurgents gaining strength, while the government thus far appears to be unable to successfully cope with their opponents. Armed resistance against the government has appeared in the states of Chihuahua, Coahuila, Durango, Sonora, Vera Cruz, Puebla and Tabasco, in all of which states the insurgents, or anti-re-electionists, as they term themselves, have clashed with the federal troops, and blood has been shed. Besides these actual hostilities, unrest and dissatisfaction with the government has manifested itself in Tamualipas, Sinaloa, Nuevo Leon, Guadalajara, Guerrero and Tepic, while in Ucatan and Campeche, as well as in Quintana Roo, opposition to the government is the normal condition.

Warfare has been confined chiefly to the state of Chihuahua, where a number of sanguinary battles have been fought, and where, notwithstanding the efforts of the government to suppress the uprising, the insurgents have steadily increased in numbers, equipment and effective strength. In Chihuahua battles have been fought at Bustillos, Pederals, Serro Prieto, Mal Paso, El Valle, Galeana, and near the Mexican Central Railroad, west of Gallego. In these battles perhaps five hundred men have been killed. Besides these engagements referred to, there has been fighting at Parral, Gomez Palacio, Ojinaga, Coyiame and other points in Chihuahua, and in Sonora and Lower California.

One naturally asks, "What are they fighting for?"

A combination of circumstances have led up to the present

unfortunate condition. The masses of the people of Mexico are poor. The agricultural lands of the country are held almost without exception, in large tracts, granted by the kingdom of Spain, or later by the Mexican government, to individuals who have become immensely wealthy through the exploitation of these lands, and it has become imperative that the common people, lacking homes of their own, or land that could be acquired, became the servants of the more wealthy, until a condition bordering very closely upon slavery has gradually been established. For instance: General Luis Terrazas, until the early part of February, the real governor of the state of Chihuahua, can travel to the city of Chihuahua, from Colonia Juarez, a distance of two hundred and fifty miles, and camp on his own land every night. He owns tens of thousands of cattle, horses and sheep, which graze over this great domain, and has had almost as absolute control of the people who care for these vast flocks and herds as over the land itself.

For several years past there has been drought in Mexico, crops have been short, taxes have been increased, and the poverty of the masses intensified to the extent that the common people are in a condition to espouse any cause which holds out hope of better conditions.

Another class, wealthy and intelligent, but not numbered among those who during the past thirty-five years have had absolute control of the politics of Mexico, demand that the constitution be honored, that they be permitted—a right which the constitution guarantees—to vote for the officers who govern them. They protest against continued taxation without representation, and demand a fair election and an honest count of the votes cast.

Since Porfirio Diaz was inaugurated president, more than thirty-five years ago, there has never been what may be termed a popular election in Mexico. A few men, always men who were the appointees of the Federal power, have met, cast their votes for Diaz, and thus he has been continuously re-elected to succeed himself.

At the late election Francisco Madero announced his candidacy for the presidency. He was immediately arrested and confined in jail until the election was over. A number of newspapers in

Mexico opposed the re-election of Diaz, and clubs were formed calling themselves Anti-reelectionists. An active campaign was inaugurated by the government against these people. Papers were suppressed and confiscated, men imprisoned or banished, and other coersive measures adopted. Diaz was again declared elected. Madero was released, and immediately went to the United States, where he declared himself Constitutional President of Mexico, and appealed to the people to sustain him as such.

In Chihuahua, Abraham Gonzales was proclaimed Constitutional Governor of the state. The people took up arms, and under the leadership of Pasquel Orozco, and other prominent men, declared war against the Diaz administration.

Who are the leaders?

Francisco Madero is a young man with extensive family connections, influential and wealthy. He was educated in France, and is said to be strongly imbued with the extreme democracy which characterizes French Socialism.

Abraham Gonzales is a well-to-do rancher, and a descendant of a once wealthy and influential family of Chihuahua.

Pasquel Orozco, the soul of the revolutionary movement in Chihuahua, is only twenty-eight years old. He was a telegraph operator before the insurrection broke out, since which time he has developed into a military leader who has out-generaled and out-fought the best generals in the Mexican army. He was recently before Ciudad Juarez, where, with a force of probably not more than six hundred men he sought to take a city of ten thousand inhabitants, having a force of at least four hundred regular troops. Ciudad Juarez is the principal city in Northern Chihuahua, and was declared under martial law by the Government General Navarro, on February 15.

Messages from the Missions.

Elder W. E. Tinsley, writing from Waco, Texas, January 2, encloses a picture of the six elders laboring in the North Texas Conference, who spent the holidays in Waco. While there they held a number of well-attended street meetings. They state that they are enjoying their labors in the sunny South, and the work of the Lord is progressing.



ELDERS OF THE NORTH TEXAS CONFERENCE.

Back row, left to right: John O. Bankhead, Paradise, Utah; C. Leroy Dalton, Blackfoot, W. E. Tinsley, Burley, Idaho. Second row: Jesse H. Barlow, Clearfield, Utah; Joseph Lee, Idaho Falls, Idaho; Charles Hatch, Vernal, Utah.

Elder Joseph L. Jones, St. Joseph, Missouri, January 1, encloses a picture of the elders of the St. Joseph conference, as follows:



ELDERS LABORING IN ST. JOSEPH, MISSOURI.

Back row: Albert D. Thomas, Ogden, Oliver J. Burt, Spanish Fork, Utah. Front row: John S. Jones, Echo, James Kemp, Sandy, Utah.

Elder Jones states: "In company with our mission president we organized a branch of the Church here, which is in thriving condition. We hold a number of cottage meetings each week with success, and hope to add a few more souls to the fold of Christ as soon as the weather will permit." The elders feel well in the work, and while their book sales were small during the holidays, they hope to meet with more success in the new year.



ELDERS AT CHATTANOOGA, TENN.

Elders Thatcher Kimball, of Logan, Utah, and H. S. Miller, of Parker, Idaho, tell of their labors in the mission field in a letter written from Henderson, Kentucky, January 21. Three years ago the elders could not work in that city, owing to prejudice against our people. Today the best citizens of the city entertain them, and the work of the Lord is prospering. Church literature is placed in the public library, the ERA being among the other publications. All the clergymen treat them with respect when the Elders attend their services.

Lewis L. Allen, of Newcastle Conference, England, sends a message saying that when he left his home to fill a mission, he did not realize what a glorious privilege it was to be called to preach the gospel. On bidding farewell to his grandmother, she expressed pride in hearing that he was worthy to preach the gospel of Christ which found her many years ago in Scotland, and for which she had sacrificed much and left her friends. In bidding him farewell she expressed the desire that all her grandsons would have the same privilege. Elder Allen is thankful for the testimony with which the Lord has blessed him, and expressed the hope that the young men of Israel will take advantage of their opportunities and the golden moments of youth to prepare themselves for the work of the Lord.



ELDERS AND SISTERS LABORING IN ALBANY, N. Y.

From left to right: Sisters Eva Noyes, Laura Cutler, Lyman Noyes, H. D. Winger (Conference President), Elijah Cutler.

A report of the work accomplished by the elders of the New York Conference during the year ending December 31, 1910, as given by President H. D. Winger to the ERA, shows Books of Mormon distributed, 783; other standard Church works, 49; other books, 5,184; tracts, 80,689; *Liahonas*, 7,157; *Liahona* subscriptions, 24; families visited, 74,202; revisited, 8,395; hours spent tracting, 13,109; hours in gospel conversation, 5,404; with Saints, 4,965; in study, 21,177; number of gospel conversations, 24,413; meetings, 942; children blessed, 19; baptisms, 28; Book of Mormon lectures, 414. "A conservative estimate upon the number of souls who have been warned of the restored gospel in the New York Conference during the year 1910, we place at 300,000. The results have been most gratifying. The report bears evidence that the elders have been faithful, diligent and obedient. The many articles published by newspapers and magazines in this state against us, so far have had a tendency to help our cause, making honest people curious to hear our side of the story, and thus we have had many chances to explain our doctrine. We have

opened up new territory the past season, not traversed by our elders since the early apostles labored here many years ago. The state which gave "Mormonism" birth will yet produce many Sauls of Tarsus. We are indeed proud of Sisters Eva Noyes and Laura Cutler, at present laboring in Albany. The energy and zeal which they manifest in spreading the gospel is inspiring. The Saints, as a rule, are firm in the faith, are living their religion, and rejoice in the testimony of the restored gospel."

Elder Chester W. Reese, president of the Bristol Conference, writes from Exeter, Devonshire, England, that the Bristol Conference, which



BRISTOL, ENGLAND, ELDERS.

Back row: Wm. B. Pendrey, Montpelier, Idaho; H. H. Salisbury, Baker City, Oregon. Front row: Chester W. Reese, Salt Lake City, De Lenor Nichols, Brigham City, Utah.

make greater headway, as the people become better acquainted with them and their message. Drink in these parts may be purchased cheap, and it is the destruction and misery of many thousands of families and homes. A good Bible can be bought for fifteen cents, and a drink of whisky for one cent.

covers an area of about two hundred miles, including all of Wales and nearly all the southern part of England, has an enrollment of about two hundred and eighty members, in six branches—men, women and children. There are twenty-four elders diligently working for the spread of truth. Four of them are in Exeter, where Mr. Jarman resides, the anti-"Mormon" lecturer, who claims to have "escaped" from Salt Lake City. As a result of Mr. Jarman's lectures, the people are very much prejudiced against the "Mormons." Although the people are so bitter, the elders hold cottage meetings every Wednesday night, where from eight to fourteen investigators are present at each meeting, and they are gradually opening up homes for meetings. They also hold meetings at Torquay and Teignmouth, where they hope to

Priesthood Quorums' Table.

Teacher's Study.—The following brief outlines, covering the period from March to June, 1911, inclusive, are arranged for those quorums that have completed the second year's course.

In taking up these lessons, Keeler's "Lesser Priesthood" is recommended as a text book. Every member of the teachers' quorum could well afford to purchase this excellent little work, which may be had at the Deseret News Book Store.

Three lessons on Priesthood are suggested for each month. Those classes that may wish to treat the subjects of Easter and Memorial day should do so on the Monday evenings before those days. If but three evenings for classwork are allowed you each month, it is suggested that Lessons 4 and 11 may be omitted. However, as there are five Monday nights in May, the last one, May 28, could be profitably used for the Memorial day lesson.

If class instructors will make a careful study of the outlines on Priesthood, with accompanying notes, in the first nine lessons of the Teachers's First Year Course, 1909, and of "Lesser Priesthood" by Elder Keeler, they will have ample material for interesting lessons.

Lessons suggested by the committee for the remaining part of the year will appear in later numbers of the ERA.

MARCH.

Lesson 1.—The Priesthood. Part One, Lesson 1 (First Year Course). Reference, Keeler's "Lesser Priesthood," chapter 1.

Lesson 2.—The Aaronic Priesthood. Part One, Lesson 2, (First Year Course). Reference "Lesser Priesthood," chapter 2.

Lesson 3.—History of Aaronic Priesthood. Part One, Lesson 3 (First Year Course). Reference, "Lesser Priesthood," chapter 3.

APRIL.

Lesson 4.—Easter. Part Two, Lesson 8 (First Year Course). This lesson, if given on the Monday evening preceding Easter Sunday, may be made effective in securing a more proper observance of the day.

Lesson 5.—History of Levitical Priesthood. Reference, "Lesser Priesthood," chapter 4.

Lesson 6.—Aaronic Priesthood from Moses to Christ. Part One Lesson 3, (First Year Course). Reference, "Lesser Priesthood," chapter 5.

Lesson 7.—The Priesthood Given to Joseph Smith. Part One, Lesson 4 (First Year Course). Reference, "Lesser Priesthood," chapter 6.

MAY.

Lesson 8.—Offices and Officers of Aaronic Priesthood. Part one, Lesson 5 (First Year Course). Reference "Lesser Priesthood," chapter 8.

Lesson 9.—The Deacon. Reference, "Lesser Priesthood," chapter 10.

Lesson 10.—The Teacher. Part One, Lessons 6 and 8 (First Year Course). Reference, "Lesser Priesthood," chapter 11.

Lesson 11.—Memorial Day. Part Two, Lesson 14 (First Year Course). The history of the observance of this day should be traced, and the lesson should inculcate patriotism, and inspire a more appropriate celebration of Decoration Day.

JUNE.

Lesson 12.—The Priest. Reference, "Lesser Priesthood," chapter 12.

Lesson 13.—The Bishop. Reference, "Lesser Priesthood," chapter 13.

Lesson 14.—Ward Teaching. Part One, Lesson 9 (First Year Course). In this lesson the instructor has an opportunity to impress the quorum with the responsibility of the ordained teacher's office. It would be well if active work as teachers could be given the young men, under direction of the bishopric.

High Priests' Study.—The instructions of the committee are to finish the lessons in the 1910 outline; to review the chief lessons in the past two years; and to study the *History of the Church*. Vol. II. For convenience, the Church history outlines for March and April are here given, to be followed by others:

MARCH.

Lesson 1.—Affairs in Zion and Kirtland—The Organization of the High Council. Chapters 1 and 2.

Lesson 2.—The Jackson County Persecution and Efforts to Redeem Zion. Chapters 3 and 4.

Lesson 3.—Zion's Camp and its Journey. Chapter 5.

APRIL.

Lesson 4.—The Rich Educational Experiences of the Members of Zion's Camp, and the Disbandment. Chapters 6, 7, and 8.

Lesson 5.—Events in Missouri—Return to Ohio—Charges Against the Prophet in Kirtland. Chapters 9 and 10.

Lesson 6.—Temporary Peace. Chapter 11.

Seventies' Study Plan.—The new Year Book for the Seventies is on "The Atonement." Lesson-subject: Intelligence, Intelligences.

NOTE:—Every teacher should go before his class well prepared. That is, he should have read and studied the matter in the Year Book, with as much outside collateral reading as possible. In teaching, he should bring out one distinct thought pertaining to all the lesson. He should question, not haphazardly, but logically, and the questions should be clear and definite. Elder Roberts' analysis as an introduction to each lesson forms a good plan or outline for drawing out the most important points in every lesson. The analysis should be the basis of all individual outlines.

Every member of the class should carefully read the lesson during the week, and try, at least, to remember some of the principal points. If the members will keep this in mind, then the teacher is greatly aided in giving a good and profitable lesson. It is well for the teacher to remember to keep close to the subject while discussing matters, and not let the class wander off into new realms of thought apart from the subject.

Lesson I deals with Intelligence and Intelligences. It is our object now to have each student obtain a good definition of the term. He must get a clear thought, and be encouraged to couch it in his own language. The instructor begins by asking as simple questions as possible:

1. In what way do men show intelligence? 2. What types of men are the most intelligent? 3. Whom do we say is the "Supreme Intelligence?" 4. How does Milton use the term Intelligence? 5. Do you remember what Fiske says about intelligence? 6. Can you recall what some of the qualities of intelligence are?

If the student has forgotten what the author of the Year Book has said, he can easily be brought to the different ideas of the author by the above questions.

7. When we first awake in the morning we become *what* of things? (Conscious). 8. What is meant by perceiving things *a priori*? The view of James, the psychologist, on perceiving things *a priori*? 9. Give examples from your own experience of imagination. What example does the author give? 10. What then is meant when we *will* a thing? What then is "volition?"

The class members have been discussing the qualities and powers of intelligences; they then correlate these points with the first state

ment of the author, and are ready to give again No. 1 of the lesson, together with the Recapitulation.

I.—Intelligencé Defined. The sense in which the term "Intelligence" is to be used in this discussion is that of a mind, or an intelligent being. Milton makes such use of the term as the latter, when he represents Adam as saying to the angel Raphael, who has given him a lesson on human limitations:

"How fully hast thou satisfied me, pure
Intelligence of heaven, angel serene!"

And so Alfred Tennyson:

"The great *Intelligences* fair,
That range above our mortal state."

God is also sometimes referred to as the "Supreme Intelligence." It is in this sense, then, that I use the term Intelligence; a being that is intelligent, capable of apprehending facts or ideas; possessed of power to think.

Lesson II.—Eternity of Intelligences. The former lesson should be carefully reviewed. The term intelligence and intelligences should be dwelt on for a few minutes, and some of the main points brought out in the previous meeting again brought before the class for consideration. It is well to spend from eight to ten minutes in review work.

The new lesson should be correlated with the former one. We remember by making relations.

The main point in Lesson II, is the eternal existence of intelligence and all intelligences.

All thought should be brought by careful questioning. Our first plan was a system of questions to bring out the main points. This outline is somewhat on a different plan. It, with the first, is only suggestive. Were I dealing with Lesson II, I should begin by having some member read the Preface of St. John's Gospel, then discuss its meaning, bringing out clearly the word "co-eternal." We want to learn both what "eternity" and "co-eternity" are. Then, by a system of questioning and discussions, bring out the fact that all intelligences are co-eternal.

Questions: 1. What proofs can you give of the co-eternity of intelligences? 2. What were the Prophet Joseph Smith's ideas on this subject? 3. What ideas were given in the Book of Abraham?

The student should go from the class with one distinct point in mind—that all intelligence is co-eternal and eternal. In discussing question 1, allow the class to have freedom to express their own opinions and ideas. The discussion will be brought to a definite point by questions 2 and 3.—LEVI EDGAR YOUNG.

Mutual Work.

Work of the Stake Superintendent.

It is the business of a stake superintendent of the Y. M. M. I. A. to instruct his officers in all their duties: this implies, first, imparting to them all the instructions he has received about our work from the General Board; and then, secondly, instructions in such local lines of work as have been decided upon by the Stake Board.

Having thoroughly done this work, he has a right to expect results—obedience to his instructions. But his obligations are not at an end. It is further his duty to direct the work and, by systematic efforts, assisted by his aids, check up deficiencies, and correct errors and inefficient work, until what is desired shall be accomplished.

A superintendent is, then, to instruct, to expect results, and to direct and correct his officers until the results sought for are obtained.

In doing his official duty he has a right to expect the ward officers in his charge to answer his inquiries, in three ways at least, as to what is being done, and what is undone that should be done, and then to discuss with them and direct them to adopt the best means that will most effectually bring to pass what is wanted.

Are Your Records Well Kept?

One of the needs in the stake organization of the Mutual Improvement Associations is better records in the matter of minutes of meetings, and particularly in regard to the financial condition of the association and the general condition of the organizations in the stake. Whenever a change is made, the succeeding officers, from the records kept by the one retiring, should be able to obtain a clear understanding of the condition of the associations in every ward, and in every particular relating to our work. But they often complain that this information cannot be obtained from the old officers. The superintendents of the stakes and their assistants should devise means immediately to remedy this neglect, which is quite prominent in many of the stakes, as the complaints from officers who are taking charge constantly testify. Are your records in order so that you can give your annual reports promptly by May 1?

Passing Events.

Dr. E. G. Cannon, for many years one of the most prominent citizens of Nome, Alaska, and who has acted there as a missionary in connection with H. K. Winnie, rendering good service in the cause of the Church, died last winter, age ninety years. Word only recently reached Utah of his death.

Peary reached the north pole within a mile and three-fifths, according to the government report made by an expert who examined his observations. It thus appears that the exact spot was not reached, but it is evident that it was near enough for all practical purposes, and no one else is likely to attempt the feat in the near future.

Wireless telegraphy has achieved a new triumph. The telegrams announced, a few days ago, that a physician on an ocean liner prescribed for and cured a case of ptomain-poisoning on a ship, eight hundred miles from the physician; and likewise the announcement has been made, through the telegrams, that a ship on the coast of Japan communicated with San Francisco, over five thousand four hundred miles away.

The British Parliament, which was dissolved on the 28th of November last, met January 31, 1911. The dissolved parliament was the shortest in duration, in a century, having been elected January, a year ago, assembled February 15, 1910, and dissolved, as stated, November 28. It had 275 liberals, 40 labor members, 71 nationalists, 11 independent nationalists, and 273 unionists. The chief issue involved was the veto power of the House of Lords. The new parliament opened Feb. 6, when King George used the new form for the Declaration of Faith which is not offensive to Catholics.

"Cities of the Sun" is the title of a story-book issued by Elizabeth R. Cannon, and illustrated from paintings by George M. Ottinger, and photographs by the author. It contains five excellent stories of ancient America, founded on historical incidents in the Book of Mormon, and is made attractive by nineteen illustrations. The stories are intended

to interest the reader in the Book of Mormon itself, and are attractive both in matter and presentation.

William A. Morton has been appointed by the First Presidency special missionary in Religion class work, and general field worker. Religion class workers everywhere will hail this appointment with great delight. Elder Morton will devote his whole time to the details of the work. He is peculiarly qualified for this labor, and his ability and enthusiasm as an attractive speaker and entertainer of the children will be felt for great good among the Religion classes which will doubtless receive an impetus such as they have never before had.

The insurrection in Mexico, in the interest of Francisco de Madero, the defeated candidate for the presidency, which broke out on November 17 last, is still in progress in northern Mexico. Considerable trouble has been experienced by roving bands of robbers in Chihuahua, where they have attacked settlements which they considered were unable to defend themselves. Several conflicts with government troops have taken place, and things are in an uncertain condition in that state. So far the settlements of the Latter-day Saints have not been disturbed, though much anxiety has been felt, and the situation is serious.

Horace Greeley's hundredth anniversary was celebrated at Amhurst, New Hampshire, February 3. Mr. Greeley was the founder of the *New York Tribune*, and was one of the most widely known editors of his period. Suitable exercises were held in the town hall, and a number of reminders of Mr. Greeley, in the form of letters and papers, were produced at the exercises. Mr. Greeley was instrumental in founding Greeley, Colorado, in 1870. Here, also, exercises were rendered at all the public schools, while dinner parties and other gatherings of the pioneers were held in honor of the day. "Go west, young man," originated with Horace Greeley.

New wards and changes for the month of January, 1911, are reported as follows from the Presiding Bishop's office: Levi J. Hawkey, sustained as acting bishop of the Lincoln ward, Bingham stake, to succeed Moses Wright; Silas L. Wright, sustained as bishop of the Bennington ward, Bear Lake stake, to succeed Amos R. Wright; William R. Morgan, sustained as bishop of the Liberty ward, Bear Lake stake, to succeed Edwin N. Austin; John H. Hinckley, sustained as bishop of the Cowley ward, Big Horn stake, to succeed William C. Partridge; George M. Porter, sustained as bishop of the Lovell ward, Big Horn stake, to succeed

Haskell S. Jolley; Caldwell ward, Alberta stake, disorganized; Serge F. Ballif sustained as president of the Cache stake, to succeed Isaac Smith.

Elder William H. Seegmiller, who for forty years had been a familiar figure in Richfield and Sevier county, resigned on the 17th of September last, as president of the Sevier stake of Zion, and Robert D. Young was chosen president, with James M. Peterson and John Christensen, counselors. Elder Seegmiller was born in 1843, in Ontario, Canada, joined the Church in Florence, Nebraska, in 1861, came to Salt Lake that year, and lived there until 1867, when he helped settle the "Muddy." He returned to Salt Lake City in 1871, filled a mission to Canada in 1872, came to Sevier in 1873, where he served as counselor to President Joseph A. Young of that stake. He also served as counselor to Presidents Franklin Spencer, and to A. K. Thurber who died in 1888. He was chosen president of the Sevier stake in 1888, and has held the position with honor and ability, until his release on account of ill health.

Elder Gearson S. Bastian was honorably released as president of the Wayne stake of Zion, on the 6th of November last, and Elder Joseph Eckersley was called to succeed him, with Elder John R. Stewart and Bishop Benjamin B. Brown as counselors. President Francis M. Lyman and Elder A. W. Ivins attended the conference. Elder Bastian is well known throughout the Church as a man of sterling ability who has seen a great deal of pioneer life. Energetic and able, he made a success of his labors in that stake. He has now purchased a large tract of land in Sigurd, and is at present located at Ephraim. He labored as a counselor in the Wayne stake presidency ever since its organization, in 1893, until February, 1906, when he was called to be president. Joseph Eckersley, the new president, has labored as stake clerk and stake superintendent of Sunday schools, and was the first counselor in the stake presidency to President Bastian. He is a progressive, energetic man, with a firm belief in the splendid material prospects of Wayne county.

Elder William O. Lee died in Alberta, Canada, suddenly, January 26, 1911, a paralytic stroke being the immediate cause of his death. He was born in Tooele, in 1861. Being left an orphan, he was reared by his grandmother, in the 19th ward, Salt Lake City. Elder Lee was very active in all the organizations of the Church from the time he was a young lad until his death, being particularly active in the Sunday schools and Mutual Improvement associations. He was at one time superintendent of the Davis stake Y. M. M. I. A., and has acted in that capacity

for many years in the Alberta stake. He married Louie Calder, in 1887, and spent three and a half years in the Samoan mission with her. While in Davis county, his wife died; in 1901, he married Miss Armenia Willey, the following year moving to Canada, where he has since lived, in Cardston. He was a faithful worker, not only in the Church and its organizations, but in many activities pertaining to the temporal affairs of the people.

Elder John Edward Kirkman, who came to his death in Hawaii, on January 10, it appears did not fall from a precipitous cliff into the sea. He came to his death in trying to cross a mountain stream which was unusually swollen. He got into the center of the stream, when his mule lost its footing, and he was washed with the animal over a high waterfall, some twenty feet below the crossing, which neither he nor his companion, who wisely did not venture to cross the stream, knew existed. After strenuous effort, the body was found in a cave below the fall; it was veiled by the falling waters and washed continually with the rainbow spray, so that his body was preserved as though in sleep. It is expected the body will be brought to Utah for burial. Elder Frank O. McMaster, of Salt Lake City, his companion who accompanied him on his fatal journey, has written his parents an account of the sad occurrence.

Reciprocity with Canada has attracted considerable attention since the announcement, Jan. 26, by Prest. Taft that he was in favor thereof. It will be remembered that at the suggestion of the United States, which was cordially accepted by Canada, commissioners, representing the two governments, met at Ottawa, last November, to consider a possible basis for a reciprocity trade agreement. The conference was adjourned, after a few days' deliberation, but the commissioners reassembled at Washington early in January, and held a session lasting two weeks, after which they announced that they had reached an understanding. The subject is causing considerable comment in England, where, from some jocular remarks of Champ Clark, the next Democratic speaker of the House, it is believed that reciprocity is an opening wedge for the annexation of Canada to the United States. The article in this number of the ERA, by Dr. Tanner, will interest the reader, in view of Representative Howell's stand. He is opposed to the particular bill which passed the House February 4, on the ground that it grants free trade on all farmer's products and raw materials, while maintaining the tariff on manufactured articles. Both countries agree to put on their free lists cattle, horses,

sheep, hogs, poultry, wheat and other grains, fresh vegetables and fruits, hay, milk, butter, eggs, and all kinds of fish and timber. On secondary food products mutual identical rates are established, and on certain manufactured articles rates are mutually reduced.

An Ode to Efficiency, by Edmund Vance Cook, of Ohio, was printed in the October *Century*, 1910, on J. E. H. (J. E. Hickman) the "Mormon" school-master. Two years ago Mr. Vance visited Mr. Hickman and the Murdock Academy, at Beaver, Utah. The candor of the author, and his appreciation of what is being done, is particularly admirable:

He saw across the desert waste,
Where hardships warned, but duty beckoned;
Here were young lives untaught, unplaced,
With possibilities unreckoned.

He left the comforts and the aids
Toward which the modern mortal strives;
And brought these lost-land boys and maids
His life to help their lesser lives.

His faith he gives to Joseph Smith,
His works he gives to human-kind;
To me his miracle is myth,
And strange the habits of his mind.

But let him hold what faith he please;
I know a man, whate'er his make:
I care not where he crooks his knee,
I grasp his honest hand and shake!

Samuel Bateman, who was a member of the faithful company of men called the "Old Guard," born July 1, 1832, at Manchester, England, son of Thomas Bateman and Mary Street, died January 23, 1911, at West Jordan. He accepted the gospel about 1838, emigrated to America the following year, and located at Nauvoo, passing through the varied history of the "Mormon" people at that noted place. He arrived at Salt Lake City in the fall of 1850, and located at West Jordan. He spent a great part of his life in public office, and in the service of the Church. He was an Indian guard in 1853, and in 1857 took active part with Lot Smith in the Johnston's army trouble. He accompanied President Brigham Young on a trip south in 1861, traveling in all about twelve hundred miles. In 1870 he accompanied President Young on a trip north, and attended President Taylor during the anti-polygamy raid, being with him at his death, in 1877. He also served as guard for President

Wilford Woodruff. In all his life he was a faithful, trusted, honest and upright man. The funeral was held at the West Jordan ward house, on Tuesday, January 26, and was attended by a large number of his old friends, many of the old guard, President Joseph F. Smith and prominent leaders of the Church. The following lines were written by his daughter, Julia B. Jensen, to his memory:

THE OLD GUARD.

One more of their number has gone to his rest,
 One more of the valiant Old Guard;
 One of the boys who gave their all and their best,
 In defense of the work of the Lord.

The boys were all there, when we laid him to rest,
 The boys of the faithful Old Guard;
 So tenderly they spoke of this one so blest,
 Who has gone to his rest in the Lord.

It was his dear wish that his comrades, The Boys,
 Should help gently lay him away;
 They had shared his dangers, his faith and his joy,
 In work they could never betray.

It was not for earth's riches the Old Guard fought,
 Nor the things that die in a day:
 'Twas the dear Master's work to preserve they sought,
 And they worked for eternal pay.

Thus the gray-haired Boys will be called one by one,
 To return to their Master and Lord;
 And as true they'll be in the Eternal Home,
 Our honored and faithful Old Guard.

Mrs. Elizabeth Stuart Phelps Ward died suddenly January 23, 1911, age sixty-six years. She was one of the most widely known of American women authors, being particularly known for her stories for children. Her first story was published in the *Youth's Companion* when she was only thirteen years of age. She has written a number of volumes of verse, and short stories, besides sketches for magazines, and the list of her books amounts in all to about forty titles.

Andrew Carnegie has given recently ten million dollars additional to the fund of the Carnegie Institution in Washington, to which, in 1902, when it was founded, he gave fifteen millions. The purpose of the institution is to encourage investigation, research and discovery, and the application of knowledge to the improvement of mankind.

Russia and China are having diplomatic troubles which threaten military demonstrations, if not war.

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